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Converted Catholic

MAGAZINE OF
OUR CHRISTIAN
HERITAGE . . .

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STAR OF BETHLEHEM

ROME'S CLAIM
TO EINSTEIN

WHAT THE BIBLE
NEVER SAID
ABOUT MARY

LETTERS
TO AN EX-PRIEST

DECEMBER 1956

Announcing . . .

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Converted Catholic

MAGAZINE OF OUR CHRISTIAN HERITAGE

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DECEMBER, 1956

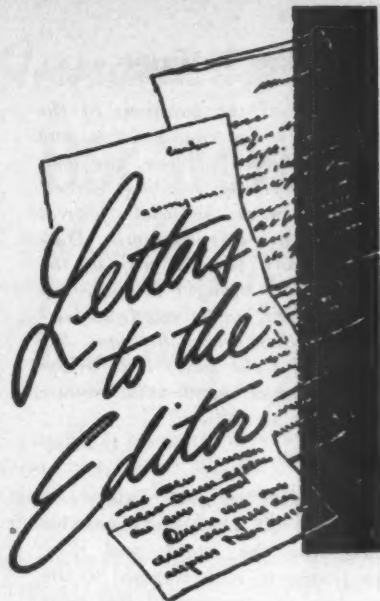
Glad Tidings

"Talk about the questions of the day! There is but one question, and that is the Gospel. It can, and will, correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet I was brought into association with sixty master minds and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with Divine revelation."

— GLADSTONE

But we who are Jews today, certainly have no cause to regret his coming into the world, and have every reason to look forward to the time when the message of this hour will find an echo in the heart and life of mankind. The Gospel of Jesus was the glad tidings of Israel's own Universal truth. The teacher of Nazareth was our own kith and kin, both in the flesh and in the spirit. We revere his memory, claim him as our own, and gladly accord him that high rank which he deserves as one of the greatest benefactors of the human family. . . . Nay, we do not mourn, but we rejoice that Jesus was born, and through him, despite the shortcomings, despite the manifold prejudices that still darken human hearts, this world at large is infinitely better and brighter than it would have been without him. We would not conjure the dread spectres of the past; we thank God that we live in the present, with its wider liberty, its nobler humanity.

Rabbi Sales



THROUGH THE YEARS

For some years I have taken the CONVERTED CATHOLIC and enjoy it greatly.

R.B.E., Pa.

RECOMMENDATION

I enjoy the CONVERTED CATHOLIC magazine more than any other religious paper I have ever taken. I recommend the magazine wherever I go.

Rev. A. H., Ind.

FOR CONVERSION OF PRIESTS

May the Lord richly bless the continuance of your magazine and may those who read find Christ as their personal Saviour. Enclosed is a gift to be used in distributing copies of the CONVERTED CATHOLIC to Roman Catholic priests. This might well lead to the conversion of many.

A.J., Mass.

LIGHT IN DARKNESS

Please send subscriptions of the CONVERTED CATHOLIC to the following persons . . . I am so thankful that God has raised up your work as we have been in such darkness . . . "Judgment must begin at the house of God." Our congregation is being awakened, and we are starting to really pray earnestly about the situation. We have seen the film "Menacing Shadows."

D.B., N.Y.

MIXED MARRIAGE AVERTED

I take this means of telling you again how much I appreciate the fine work you are doing. My lovely daughter who was engaged to a "non-Protestant" has at last seen the light and broken the engagement. Your magazine was one of the means. Thank you sincerely. I wish to subscribe to your magazine for the school year beginning in September for two of our colleges here.

Mrs. J.H.M., Ark.

DOUBLE DUTY

We enjoy the magazine and pass it on to others when we have finished reading it.

J.S., Pa.

WE DO TOO!

Please enter my subscription to the CONVERTED CATHOLIC magazine for one year. Your magazine is badly needed everywhere. Hope you'll get new subscriptions.

Mrs. W.L.N., Ohio

EDITORIALS HELP

I am a regular subscriber to your magazine and enjoy your editorials. They are very helpful indeed as are the wonderful testimonies of many converted priests. God bless them in their new life abundantly. I never fail to pass all the numbers on to others.

Mrs. M.B.W., Pa.

MILITANT PROTESTANTISM

Enclosed please find check for \$2.00 to renew or rather continue my subscription to CONVERTED CATHOLIC magazine. It has opened my eyes to the fact that we need militant Protestantism to awaken the people to what the Catholic Church is doing in the relation of church and state. It is unfortunate the public is so apathetic.

Mrs. F.C.L., Conn.

ANTI-CATHOLIC PROPAGANDA

I am amazed at my wife who works faithfully in giving out literature to priests and nuns all over the city. We find your tracts and literature very helpful in dealing with them. We have both been Catholics in the past and my wife has made a deep study of the origin of Catholicism . . . Only one priest or nun, in all the years she has been dealing with them, has refused to accept the papers. The city itself is strongly Catholic and presents a growing need for the light of the Gospel.

Mr. B.F., Ill.

GREAT CONTROVERSY

I appreciate very much receiving your magazine. It has done much to enlighten my understanding of the Catholic Church and has given me a better understanding of how to deal with it.

I am sure you are aware of the great controversy going on in the Congress of the Philippines. The Roman Hierarchy is bitterly opposing a bill introduced into Congress that would make the two controversial books of Dr. Jose Rizal compulsory reading in all public and private schools throughout the Islands. Although it appears that the Church will win the controversy, it has done much to bring some issues out into the open and has enabled people to see the Roman Catholic Church in her true light. Rome is certainly renewing her efforts to strengthen her hold on the Philippines. They ought to be remembered in prayer by the church of God everywhere.

W.L.B., Philippines

THANK YOU

I appreciate your magazine.

E.F.O., N.

PROFITABLE

Just a note to say, for courtesy's sake, we appreciate the CONVERTED CATHOLIC which is being sent to us as a gift and that we profit by reading the articles . . . We would prefer to have the CONVERTED CATHOLIC mailed to us in an envelope because of the Catholic strongholds here, the same everywhere . . . I will pray for your good work.

L. G., Ind.

CONVERTED CATHOLIC'S COMMENT

I enjoy reading the CONVERTED CATHOLIC magazine so much as I am a converted Catholic myself . . . I never knew there was such a wonderful magazine to bring joy to the soul. A neighbor gave me the magazine to read a little over a year ago, and I have subscribed to it ever since. If I had known about the CONVERTED CATHOLIC magazine I would have sent for it long ago. May God greatly bless this great Mission and be with all of you.

Mrs. H.T.F., La.

COUNSEL

The only reason I was unable to keep up my subscription to your wonderful magazine was a pressing financial difficulty, and no other. Thank you for kindly reminding me. Your magazine was a great help to me in making a decision a few years ago concerning marriage to a Catholic. Thank God this information was made available to me through your magazine and through a God-fearing minister who wasn't afraid to speak the truth to me though it utterly broke my heart. Send me a one-year subscription and keep the rest for a gift toward your work. Small though it is, it comes with my prayers and blessings.

R.R., Ohio

INFORMATIVE

I am so thankful for the information that can be had by reading CONVERTED CATHOLIC. It is not enjoyable information, but we need to know it. Keep up the good work. Yesterday I was much distressed to hear that the House of Representatives in Washington, D.C., had passed a measure authorizing our Government to pay money to the Pope for damages we are accused of inflicting on his property. Well, why should we pay him until we have first paid money to all the people of France who suffered bomb damage to their homes during the war? After all, France was our ally during the war, while the Vatican was our enemy. Isn't this true? Anyway, I immediately wrote to my senator and requested that he vote "no" when this bill reaches the Senate floor. Keep up the good work with your magazine.

P.E., Minn.



EDITORIAL

WALTER M. MONTAÑO

STAR OF BETHLEHEM

ALTHOUGH WE DO NOT KNOW the exact day, month, and year of Christ's birth, His advent is remembered by the entire world. More than this, His life has been the inspiration for countless masterpieces of human creation.

The truly great theologian finds his Logos in the words of Christ. The greatest philosopher bases his thesis on the principles laid down by Christ. The greatest poet hymns the glory and wonder of the Nativity. The greatest artist dips his brush in the theme of Christ's incarnation and sufferings. The greatest scientist acknowledges Him as Creator and Lord. In sum, the greatest masterpieces of all human genius and inventiveness reveal the fingerprints of Jesus Christ.

Who else could have moved Elizabeth Browning to write "The Virgin Mary to the Child Jesus"? In what fountain did Milton drink to produce his "Hymn to the Nativity"? From whom besides the Child of Bethlehem did Phillips Brooks, Henry Van Dyke, Charles Wesley, and Isaac Watts receive inspiration for their finest lyrics? Who could have inspired such artists as Giotto, Murillo, Raphael, Fra Angelico, and Botticelli to produce their most famous paintings but the Saviour of whom the angels sang, when they found the shepherds, "Glory to God in the highest, and on earth peace, good will toward men"?

THE SEARCH

In centuries past alchemists labored to produce the elixir of life and to find the fabled philosopher's stone with which to transmute base metal into gold. Discoverers traveled afar seeking the fountain of youth and the pot of gold at the end of the rainbow. But all searched in vain. There are no magic formu-

las to insure long life, eternal youth, or material wealth to a race of fallen beings. Youth fades like the flower of the field and earthly treasures rust away. All too soon the skin wrinkles, and the dollar shrinks.

With death our only human prospect, should we not like the Wise Men of old follow the star of hope to Bethlehem? For only in Jesus Christ, the incarnate gift of God to the world, can one find the true elixir of life, the philosopher's stone, and the fount of life.

It is He who said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14)

It is He who said, "My Father giveth you the true bread from heaven . . . I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." (John 6:32, 35)

It is He who said, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich." (Rev. 3:18)

It is He who said, "Lay up for yourself treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. 6:20)

THE BEGINNING AND THE END

Of Him it is said that His coming is the center of the world's history. Just as the star Alcyone, brightest of the Pleiades, was once regarded by some astronomers as the center of the universe around which all stars and constellations circled in majestic procession, so each man seeks his own star of Bethlehem to guide his life and hopes. One yearns for the star of knowledge, another the star

of help in time of trouble, another of forgiveness for sin, another of love, and yet another the star of light, like Goethe, whose dying cry was "Light! More light!"

Even when the star is found, the quest is still incomplete. The heart and the soul cry out for something more substantial, more tangible, more *real*. Only the star that guides to Christ can provide this reality, this fulfillment of all human needs, for Christ is the way and the truth and the life. In Him alone is true happiness found.

Yea, through life, death, through sorrow and through sinning,

*Christ shall suffice me, for He hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.*
(Frederick W. H. Myers)

IN HIS IMAGE

Many religions have told us of our necessities, of what we should strive for, of what we should become. But only Bethlehem unfolds to us the real answer to our needs. It is in the "little town of Bethlehem" that we find the Saviour, whose name was called JESUS, "for He shall save His people from their sins." (Matt. 1:21) Of Him it was prophesied that "His name [should] be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6)

How aptly Johannes Schaffer indicated this truth in two brief lines:

Though Christ a thousand times in Bethlehem be born,

If He's not born in thee, thy soul is all forlorn.

Conscious of our deep need and our yearning desires, let us pause at Bethlehem; let us bow before the Majesty of heaven in simple adoration like the shepherds and the wise men; and let us pray the humble prayer of the poet Jeremy Taylor:

*They gave to Thee
Myrrh, frankincense, and gold;
But, Lord, with what shall we
Present ourselves before Thy majesty,
Whom Thou redeem'st when we were sold?
We've nothing but ourselves, and scarce that
neither;
Vile dirt and clay,
Yet it is soft, and may
Impression take.*

*Accept it, Lord, and say this,—Thou hadst rather
Stamp it, and on this sordid metal make
Thy holy image, and it shall outshine
The beauty of the golden mine.*

YOUR CHRISTMAS GIFT

OF ALL THE GIFTS that a Christian receives from God, the three greatest are life, liberty, and salvation. Of these three, the greatest and the most important is the gift of salvation: "For God so loved the world, that He gave . . ."

While we rejoice in our precious salvation, we are also mindful of our Lord's injunction, "Freely ye have received, freely give." (Matt. 10:8) The spirit of selfishness in us is driven away by the power of the Holy Spirit, and the deeper we go into the mysteries of the Spirit of Christ the more we understand that "it is more blessed to give than to receive." (Acts 20:35)

While we express gratitude to our Lord for all His bounties and praise Him for the free gift of salvation, we also acknowledge His command, in the ministry to which He has called us, to deliver His message to all classes of people, in particular those who through ignorance or the leading of false teachers are denied access to this wonderful gift.

Today is tomorrow's past. If we neglect our ministry today, someone may stumble in the dark of ignorance and fall into the abyss of death. "Today—or never!" someone once said, for tomorrow is the pious deceit of moribund minds. *Today* people are crying for light. *Today* men are clamorous for bread. *Today* they must hear the truth.

To this end we are dedicated, and to this end has Christ's Mission devoted all its resources. We believe that the CONVERTED CATHOLIC magazine is God's instrument to preach the gospel to every creature. But how—if the magazine is not scattered abroad?

UNIQUE MISSIONARIES

Our work is a missionary enterprise. In the same manner that our churches and missionary organizations support missionaries in the foreign fields, our work must be supported. But since we are not affiliated with or attached to any denomination, since we are super-denominational in scope, we do not rely on any particular church or churches. We depend on individual missionary-minded Christians and patriotic Americans.

The CONVERTED CATHOLIC and Christ's Mission are unique missionary channels to reach a segment of those in darkness not approached in any other way. They are *your* missionaries to those under the shadow of Rome who are longing for light. They are *your* messengers to Protestants and others who need to learn of the dangerous forces threatening their lives, liberty, and happiness. They are *your* emissaries speaking for liberty and justice, light and truth. Will you support them?

Prayers, your prayers, are needed *today*. Gifts, your gifts, are needed *now*. To the faithful readers of this magazine we say, with confidence in the faithfulness of our heavenly Father and well-founded trust in the generosity of our subscribers, that in spite of almost overwhelming financial obligations occasioned by rising costs everywhere our needs will be supplied. *We have a work to do, and our trust is in Him who never fails.*

In all earnestness, then, we ask that your first Christmas gift to our work be prayer, and that your second gift be your contribution.

We are confident that our faith will be rewarded as we pray, "Give us this day our daily bread."

WAS EINSTEIN A CATHOLIC?

IT IS A WELL KNOWN TACTIC of the Roman Catholic Church to attempt to make any prominent person a member of that church. Whether such a person really believes in the doctrines of the church or is an atheist or an agnostic matters little so long as a certain amount of conformity or acquiescence is apparent. Even the most attenuated evidence suffices. The main interest of the body politic is to build for herself a tower of eminence and pride irrespective of the sentiments of those who are her tenants. What counts is the fact that their names are in the social register or in the headlines or in the gallery of the famous.

The Roman Church may condemn Copernicus and Galileo, but she is quick to claim them as Catholics if in the verdict of history they are vindicated.

She may torture a Savonarola and burn a Joan of Arc, but when they gain fame she will reward them with sainthood.

She may imprison Fray Luis de Leon or Theresa of Jesus and brand them as heretics, but in time elevate them to the altars. The list never ends.

If even a thief becomes prominent, he is declared a saint and called St. Dimas. The lesser devils may belong to the kingdom of darkness, but if it suited her intentions the Roman Catholic Church would proclaim even Lucifer a major saint!

"CONVERT OF A SORT"

Concerning the late Albert Einstein, the Roman Catholic magazine *The Sign* (October 1956) makes the following statement: "As for his attitude toward the Catholic Church in particular, Einstein might be considered a 'convert' of a sort, dating back to the Nazi era. He stated: 'Being a lover of freedom, . . . I looked to the universities to defend it . . . Then I looked to the great editors of the newspapers . . . but they, like the universities, were silenced in a few short weeks.

"Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before, but now I feel a great affection and admiration, because the Church alone had the courage and persistence to stand for intellectual truth and moral freedom. I am forced thus to confess that what I once despised, I now praise unreservedly.'"

The Roman Catholic writer—a contributing editor to the *Sign*—prefers to be deceived when he believes that Einstein referred to the Roman Church in the paragraph just quoted. We emphatically deny that Einstein was ever a Roman Catholic convert, and we have ample documentation on which to base our assertion.

When he was invited to become the honorary president of the World Jewish Congress in 1934, he definitely said that he was a Jew and nothing but a Jew. He admitted, however, that he admired Christ very deeply and intensely. When one of the American newspapermen asked him how much influence Christ had on his life, Einstein answered:

"Of no one have I received instruction so much as from the Bible and the Talmud. I am a Jew, but I am dominated by the luminous figure of the Nazarene."

When the reporter asked him if he had read Emil Ludwig's book about Jesus, he replied:

"The Jesus of Emil Ludwig is empty. Jesus is too great for the pen of a mere constructor of phrases, even if he is an artist. No one could enclose Christianity in one good word."

Again he was asked, "Do you admit the historical existence of Jesus?"

"Without any doubt," Einstein answered. "No one can read the gospels without feeling the actual presence of Jesus. His personality vibrates in every word. No myth could possibly be so full of life. What a difference from the impression one receives from the legendary heroes of antiquity! Theseus and other heroes of this class lack the authentic vitality of Jesus."

DETRIMENTAL AND DANGEROUS

While an ardent admirer of Christ, Einstein never became a convert to Catholicism; instead he was a great admirer of Protestantism. The church that he refers to in his remark is undoubtedly the Protestant church—in all likelihood the Lutheran Church of Germany—but definitely not the Roman Catholic Church.

If Father Aloysius McDonough of the *Sign* needs further proof, we refer him to the Reader's Forum of the Roman Catholic newspaper *The Tablet* (Oct. 3, 1953), which contains the following interchange of letters:

"Dear Professor Einstein: I have found it hard to believe what I have just read—that when Paul Blanshard spoke recently at the University Institute of Theology, you rose and said: 'I wish to express my gratitude to a man who is fighting the abuses of a powerful organization. We are grateful to him for his efforts.' Presumably the 'powerful organization' is the Catholic Church . . ."

"Dear Miss ———: The quotation you mentioned in your letter of July 23rd is quite correct. I am convinced that some political and social activities and practices of the Catholic organizations are detrimental and even dangerous for the community as a whole, here and everywhere. I mention here only the fight against birth control at a time when overpopulation in various countries has become a serious threat to the health of people and a grave obstacle to any attempt to organize peace on this planet. I shall not go into discussion of other points because Mr. Blanshard has treated everything exhaustively in his publications. Reading your letter I cannot help to doubt whether you have really studied Mr. Blanshard's publications. If I am not mistaken your Church has forbidden Catholics to read any books the content of which does not completely agree with the interests of the organization.

"Sincerely yours,
"Albert Einstein"

Ipsa dixit!

ROMA SEMPER EADEM

IT HAS HAPPENED AGAIN. It happened in Argentina. It happened in Colombia . . . in Peru . . . in Spain. It is now happening in Bolivia.

A new president was recently inaugurated in the country whose first president was the great South American liberator Simon Bolivar. And the Roman Catholic Church, which has so often been linked with revolutionary disturbances in the countries mentioned, is repeating its performance in Bolivia. According to *Time* magazine (Oct. 8, 1956), which reported rioting and shooting in the capital city of La Paz, "President Siles Zuazo took a searching look behind the riots and decided that he saw the hand of the opposition Socialist Falange, a right-wing party that draws its support from the middle class, retired officers and the Roman Catholic clergy." (Italics added.)

What reasons the Roman Catholic Church might have for entering the fray can easily be detected. Bolivia has a large Indian population, an extraordinarily high rate of illiteracy (eighty percent), and a multi-racial problem that presents many difficulties. The present government, as well as the preceding, has shown an interest in the underprivileged classes and has taken steps to reduce illiteracy and ignorance.

Such a program is a blow to the Roman Church, which thrives on ignorance and poverty. There-

fore, the Catholic Church is working to disrupt the government through the medium of the Falangist party, which is the South American version of the Falangist party of Spain, which in turn is the right hand of the Roman Catholic Church.

For over four hundred years Rome has kept the peoples of Latin America in ignorance and has enriched herself at the expense of the subjugated masses. By keeping the ignorant poor and the poor ignorant, she has maintained the power that she has wielded so pitilessly down through the centuries. Just such a situation exploded into the French Revolution in the eighteenth century.

It is an established fact that when people are enlightened, particularly as to their basic freedoms, Rome loses control and is unable to hold them as her slaves and vassals. A knowledge of what the Bible contains, a taste of the pure air of religious freedom, a realization of the God-given right to worship in the light of one's own conscience—these have so invigorated the souls of men that they have been able to burst the shackles of Rome.

As for Bolivia, her hope for the future lies not so much in financial stability, social betterment, and education, as in liberation from the Roman yoke. And this liberation can most effectively be accomplished through the spread of "the truth that makes men free." Of Bolivia it may be said, "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36)

Open Doors in High Circles

For his recent address to the nation, the president of Costa Rica, don Jose Figueres, chose TIFC, "radio voice of the (evangelical) Latin America Mission," as the originating station. The broadcast was picked up for retransmission by all the other stations of the country. More important than prestige for TIFC is the evidence that, while doors are closing in other countries, the gospel and evangelical institutions are making an impact in Costa Rica that is respected in the highest circles.

Newspaper advertising for the correspondence course "Light of Life" has been paying off in San Jose, capital of Costa Rica. Six two-inch newspaper ads brought a total enrollment of forty-eight students, most of them Roman Catholic, but eager to know about God. Of these forty-eight who wrote for the course, twenty-seven have continued studying the lessons and at least two men

have made a decision for Christ. It is significant that many replies have come from the professional class.

"Even before CFN (U. S. Armed Forces Radio) went on the air with television in the Canal Zone in April, local dealers in nearby Panama City had sold over four thousand T.V. sets," reports Dayton Roberts, President of the American Bible Society in Costa Rica.

"The island of Cuba now boasts two nation-wide television networks embracing some sixteen stations and saturating a population of over four million with telecasts matching . . . Stateside technical quality in every respect." Altogether in Latin America there are about forty-five television stations on the air, with new outlets added every month.

"Television in the Spanish-speaking countries is from five

to ten years behind the United States, but it is catching up fast, and it takes no prophet to predict its tremendous impact upon the cultural life of Latin America in the years to come. Nevertheless, there is at present—to the best of our knowledge—not a single Protestant program in Spanish on the air! (We have had no opportunity to check on a report that Guatemala's only Gospel program has been squeezed out.)

"Cuba is wide open. Puerto Rico is wide open. But to date the evangelical forces have been either dormant, without vision, or without resources.

"Consequently, there are some important questions we would like to ask:

"Has anyone tried to plug a series of evangelistic meetings with TV spot announcements?

"Has anyone tried to buy twenty seconds of time to urge church attendance?"

Latin
America
no
longer
responds
to the
appellation,
"the Roman
Catholic
Continent."

UNTO THE UTTERMOST



TRIUMPH OF TRUTH

by Walter M. Montaña

FOR CENTURIES the impression has been fostered that the Southern Continent belongs to the Roman fold and that the people are submissive to the Roman hierarchy. But recently, in a very frank article entitled "How Catholic is Latin America?" a Maryknoll priest, Rev. Albert Nevins, presents a picture of the country that is surprisingly dismal as far as the Roman Catholic Church is concerned. (*The Sign*, Sept. 1956) Latin America is recognized as little more than a mission territory with Catholic traditions. Religion is professed rather than practiced, and hopes for religious solidarity are apparently vanishing, to judge by the observations of Father Nevins:

"Out of a total population of over 157 million, more than 136 million people of Latin America claim to be Catholics, but even by the most generous estimates only about 10 per cent can be called practicing Catholics . . .

"A Chilean priest, Father Albert Hurtado, made a survey in his own country several years ago. He discovered that 3½ per

cent of the men and 9½ per cent of the women attended Sunday Mass. Only little more than 10 per cent made their Easter duty.

"Another Chilean priest, Father Humbert Munoz, reports that half the people die without the last sacraments, half are married outside the Church, and only a third make their First Communion.

" . . . in a parish in Buenos Aires . . . of the parents of 125 children making their First Communion, only one father and six mothers could be called practical Catholics. During the period of the survey 68 people died, of whom 13 received the Last Sacraments, and a number of these were already dead when the priest was summoned.

" 'Because of the religious indifferentism of our people,' a Chilean bishop told me, 'we suffer from a lack of religious vocations. And because of the lack of priests, the indifferentism of our people increases by leaps and bounds.'

" . . . Latin America, which has more than four times the Catholic population of the United States,

has fewer parishes than we do and almost half the number of priests. In the United States there is one priest for every 694 Catholics . . . 'The average South American pastor is responsible for upward of 15,000 souls,' declared Father Charles Brown, a Maryknoll missionary in Bolivia who has made a study of the situation. 'And it must be remembered that two-fifths of the priests are religious, and one-half are foreigners . . .'

"Colombia is generally recognized to be the strongest Catholic country in South America. The present government is closely linked with the Church—a fact that has given rise to much Protestant propaganda in the American press. But even in 'Catholic Colombia' no more than 15 per cent of the people attend Mass each Sunday.

"True Catholic intellectuals and social leaders are few and far between. When you do find them, they stand out like beacons in the night . . . For the most part the rich, the majority of whom are practicing Catholics, are more interested in perpetuating the status quo of their superior positions than in advancing the Church.

" 'Our best church-goers are the leading oppressors of the poor,' a Peruvian priest told me. 'Their wealth gives them power to silence anyone who opposes

them. The encyclicals should be our most potent weapon to win back the masses. But our wealthy Catholics prefer a sentimental Catholicism to a dynamic one.'

"... Over half the Catholics of Latin America cannot read or write. Illiteracy percentages vary over the continent from 90 per cent in Haiti and 80 per cent in Bolivia to 14 per cent in Argentina and 15 per cent in Uruguay. Even an advanced country like Colombia has a 44 per cent illiteracy ...

"Parish life as it exists in the United States is hardly known in Latin America. There is no intensive life of worship. Parish organizations are few and weak, confined to women and girls. There is a gulf separating the priests and people. Catholic education is for all practical purposes confined to the sacristy. The lay apostolate is only rarely used, and seldom are men enrolled ...

"The picture is not a bright one except for a few isolated spots. At the best the Church is just about holding on. Facts do not warrant calling Latin America a Catholic continent. By tradition it is Catholic, but in actual practice the Latin American people as a whole live in neglect of their faith. The great body of people of Latin America live outside the Church, separated from its Sacraments, ignorant of its doctrines, and unaware of the social teachings that could lift them from their wretched poverty.

"'Latin America is really a mission continent' ..."

THE STEPMOTHER CHURCH

The recent Roman Catholic campaign to flood Latin America with priests from Spain and the United States is in our opinion as useless as watering a dead tree. For four hundred years Rome has had her opportunity to Christianize the continent, and if superstition, anti-clericalism, and Communism are rife, she has no one but herself to blame. For centuries she has represented herself as the maternal guardian of the country, whereas in reality she has been nothing but a ruthless stepmother. Rome has never belonged to Latin America, and Lat-

*From Greenland's icy mountains, from India's coral strand,
Where Afric's sunny fountains roll down their golden sands,
From many an ancient river, from many a palmy plain,
They call us to deliver their land from error's chain.*

*Can men, whose souls are lighted with wisdom from on high,
Can they to men benighted the lamp of life deny?
Salvation! O salvation! The joyful sound proclaim,
Till earth's remotest nation has learned Messiah's name.*

—Lowell Mason

in America still does not belong to Rome.

Significantly, vocations for the priesthood have been negligible compared to the tremendous needs of the continent. But the recent effort to draw on foreign priests can only prove fruitless; at this late date it can hardly be expected to change the growing distrust and anti-clericalism among the people.

The tenets of Rome are anti-Biblical, and her policies are anti-democratic. She supports the rich, powerful landowner and grinds down the poor. She feasts while the people fast. She demands privileges and denies rights. She seeks no interests but her own and seeks power only to serve those interests. Is it any wonder that the masses are stolidly indifferent to her brand of Christianity and are now responding to evangelical Protestantism as never before?

Not long ago it was the writer's privilege to sit next to the Bolivian ambassador to the United States at a banquet of the Rotary Club of Los Angeles and to hear him deliver a lecture, given in perfect English, that stirred the minds and moved the hearts of his listeners. He seemed to have a deep sense of spiritual values so often lacking among public figures.

Later on, during the course of a personal conversation, the ambassador related that he—like many another "nominal" Catholic—had been educated in a Protestant school in Bolivia. His spiritual insight was no mere coincidence.

What Rome has failed to provide for Latin America, the figure of One on the Cross has supplied, in all the fullness of His redemptive power. But His appeal does not end here. Down through the ages a voice has sounded and found its echo in the empty tomb: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." It is the voice of One who had compassion on the multitudes, who fed them bread for their bodies and the Bread from heaven for their souls, who loved them to the death and redeemed them through His resurrected life.

Our responsibility as light-bearers is greater today than ever before. A whole continent, fed on husks for so long, is hungering and thirsting for the living bread and living water, which only Christ can give. A whole continent, deceived and exploited for hundreds of years, is longing for the truth found only in Christ. A whole continent is waiting ...

"YE SHALL KNOW THE TRUTH, and the Truth shall make you free." (John 8:32) In these words Leverett Saltonstall, United States Senator of Massachusetts, finds the Key to Life:

"Here are a bare dozen words which brought new conceptions of life to the world. Through many lands and over many generations their influence spread. It was the search for truth and freedom which inspired the founders of this country. Among them was Thomas Jefferson, author of the Declaration of Independence. When he founded the University

of Virginia, he chose those words to be its motto . . . Freedom, so widely hailed and yet so narrowly enjoyed, can only come when minds are free to seek the truth . . . I hope that people everywhere can share with Jefferson the deep belief that truth shall make men free."

In all parts of the world, wherever true Christianity enters with its light, darkness is driven away, chains of slavery are broken, civilization is established, courts of justice instituted, womanhood elevated, children protected, and institutions of beneficence spread. He who said, "I am the Way, the Truth, and the Life" is the One who inspired men and women of all races to set on high the torch of freedom so majestically represented by the great bronze Statue of Liberty of New York Harbor. This New Colossus, created by the genius of French sculptor Auguste Bartholdi, rising higher than any other statue, towering 150 feet from torch to toe and over 300 feet from torch to base of pedestal, has been holding her light aloft since 1886.

That torch of liberty is a symbol of Christian truth offered to the world, truth that has brought liberty to many races and has changed the destiny of nations.

If Christ's precepts had been accepted, they would have set in motion moral tides which would have swept all peoples of all ages, colors and languages, changed the laws of nations, overturned the altars of religions, and drawn in His train the inhabitants of all lands, for He "lifted with His pierced hands empires off their hinges, and turned back the stream of the ages."

To show what a remarkable change has come to the world as a result of Christ's message being carried by missionary channels, it is but necessary to recall that in 1784, aside from Roman Catholic missions, there were only about twenty gospel mission stations in the entire world. Stimulated by the example of William Carey and admonished by his motto, "Expect great things from God, attempt great things for God," other mission societies were organized.

American missionary societies

were stimulated when, during the summer of 1806, a small group of students including Samuel Mills met often in prayer meetings. On one occasion on the campus of Williams College, as the conversation turned upon Asia and the cry of its unenlightened millions, young Mills recognized his golden opportunity. A gathering storm was proclaimed by rolling thunder and flashes of lightning, but neither this nor the opposition of one of the group served to discourage him.

"Come," invited Samuel Mills, "let us get under the haystack, and while the dark clouds are going by and the clear sky is coming, let us make it a subject of prayer."

The missionary movement thus found its birth in the grove at Williams College. Upon the site of the "haystack prayer meeting" there stands today a beautiful monument, surmounted by a globe and bearing the inscription, "The Field Is the World." Beneath, encircling a representation of the haystack, are the words, "The Birthplace of American Foreign Missions," and the names of the five young men who participated in that prayer meeting.

Robert Morrison, responding to the call from China, went to that country in 1807. Seven long years he labored for his first convert. Often his very life was in jeopardy, and yet when that first convert was received into full Christian communion, Morrison felt that his life had been rewarded. Witness the decision of Adoniram Judson to make mission work his life endeavor. He went to India in the year 1812 and took up work in Burma about 1814. In 1816 we see Robert Moffat and his wife going out to spend their lives in South Africa. John Williams, the martyr to the South Sea Islands, went out to his field the same year.

KEY TO MISSIONS

In 1838, when Allen Gardiner landed in South America, after consecrating his life to that great neglected continent, there lived a man in North America who had heard someone preach a message which moved him deeply. It was

(Continued on page 22)

"I PREFER TO GO HUNGRY"

It was the first time I had seen Constantin Djeghennakis since 1953, and I was shocked at how greatly he had aged. Now, on my third missionary journey to Greece, this faithful missionary poured out his heart to me. For many years he has gone from village to village preaching the Gospel and giving out Christian literature. My heart nearly broke as he told me that many nights he goes to bed hungry so that he may have enough money to go to the next town.

"I never wanted to mention my financial difficulties, brother Zodhiates," he said, "because I did not want you to think I was begging. I have been living under extreme privation in order to visit as many places as possible with the Gospel. When it comes to lodgings, I choose the cheapest, and I must also pay my transportation out of the \$50 monthly allowance that I receive from your Mission. The only savings I can make are at the restaurant. In spite of this, I am forced to leave towns and villages where there is still fertile ground for sowing the Gospel seed. I have never mentioned this to anyone before except God.

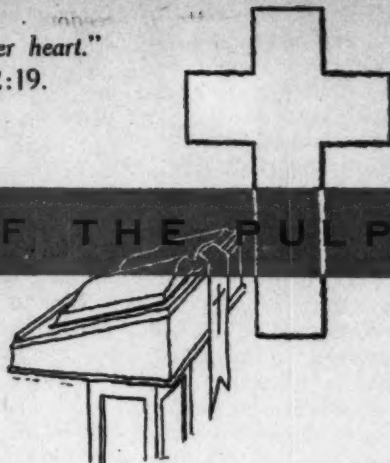
"Last year as I was laboring for the Lord in a town, I slipped in the snow and dislocated my wrist. I could not afford a doctor, and someone who did not know anything about it tried to fix it, but it is still dislocated and painful.

"Sometimes I meet people who lack even their daily bread. I just cannot tolerate such conditions and prefer to go hungry myself and help others out of my necessity. However, I praise God for the privilege of suffering for Him."

Such a spirit of sacrifice shames us. How often have we gone hungry for the sake of the Gospel? This Christmas shall we not share our comparative abundance with those who are struggling against poverty and persecution to bring the Gospel to the villages of Greece? We invite you to adopt this or another missionary in Greece by contributing regularly toward his ministry — even \$5 or \$10 a month will go a long way. Each month you will be receiving thrilling reports and thus you will be a real missionary by proxy. Even one dollar will bring 22 lbs. of U. S. surplus food to this or any of our other missionaries. Send your gifts to the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, P. O. Box 423, Dept. C, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto 7, Ontario.) Mr. Zodhiates' diary of his third missionary journey will be sent free on request.

"But Mary kept all these things, and pondered them in her heart."
—Luke 2:19.

STARS OF THE PULPIT



Mary and the Shepherds

by EDWARD JEWITT ROBINSON

Protestants feel that Catholics deify Mary. Catholics feel that Protestants demean her. Mary said, "From henceforth all generations shall call me blessed."

The following exposition of Mary's encounter with the shepherds reveals the spiritual though humble qualities of the gentle maiden who was so highly favored of God and who, claiming no glory for herself, poured out her own feelings in those beautiful words, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

"THE SHEPHERDS SAID one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." So they had "come with haste"; and it was as if the angels themselves had guided them to where they had "found Mary and Joseph, and the Babe lying in a manger"—or "the manger" . . .

The picture is, the honest shepherds who were the first preachers of the birth of Jesus, speak-

ing, and Mary, Joseph and others attentively hearing. The mother of our Lord especially is represented as taciturn and pensive. Drop a pebble into a shallow brook, and the restless water leaps and babbles about it with cherished wonder: let it fall into the river, and it sinks in a moment. There are persons whom every incident sets talking, and whose tongues are as foolish as fast; but there are also still hearers and deep thinkers.

In one or two occurrences may be seen how unsuitable and troublesome a companion Mary would have been to Jesus if an impulsive and perpetual talker. The sacred writer seems to hint that her habitual silence was a great assistance to Him from the beginning. It equally contributed to her own blessedness; her soul was ever collected for conflict. "Mary kept," laid up with herself, "all these things, and pondered them,"—put them together, turned them over, weighed them, compared them with other facts and revelations, conferred with herself about them, and with God. She considered them "in her heart." More than her mind, which is also implied, was at work; her affections and emotions mingled and moved with her thoughts. She felt profoundly interested in the communication of the shepherds, and, if possible, would penetrate to the meaning of this new manifestation from heaven.

The conduct of the Virgin in this interview is variously described by Romanists, according to their views of what is most for her glory. While the more conscientious are content with the inspired narrative and her quiet thoughtfulness, others, teaching what, against all probability, they write themselves between the lines of St. Luke and appear disposed to blame him for having omitted, make the new mother the

chief speaker, and the shepherds her attentive congregation.

At times they eagerly and truly represent her as modestly observant of conventional proprieties and Hebrew laws, yet, to prop their goddess, they here forget the woman and forget themselves. Picturing her as forward and bold before the shepherds, they describe her as breaking the commandment and custom which required her seclusion, if possible, for forty days.

A RECENT APOLOGIST for her deification and worship lengthens his idol's tongue in the following manner:—"Through whom does the Church of Christ commence its existence? It was through Mary the mother of the Infant Son of God. He had taken on Himself our infirmity, and adopted our weakness; He could not either stand or speak; Mary therefore was obliged to support Him, to be His interpreter, explain to others His will, and become the voice of the eternal Word. Hence St. Luke relates that 'all that heard (viz., the shepherds) wondered'; and 'the shepherds returned, glorifying and praising God for all the things that they had heard and seen.'" But from whom did they hear it? Was it not from Mary? No. Had they heard nothing from the angels?

Among the things which Mary kept and pondered in her heart was the coming of the angels. One showed himself alone to the shepherds, "the angel of the Lord," surely the same who had appeared in a dream to Joseph and in visions to the Virgin and Zacharias, and who had said to the priest, "I am Gabriel, that stand in the presence of God." The event must be extraordinary, the announcement of which, before and afterwards, is committed to such a messenger. It must be a momentous communication when he who makes it is honored to wear "the glory of the Lord" as his mantle. There was no deception. More than one shepherd had beheld and heard the bright angel; and he was not long the only one seen and heard. When their glorious chief had delivered his message,

"a multitude of the heavenly host" surrounded him suddenly, singing Jehovah's praises.

For a birth to be *foretold* by a celestial messenger was not a new thing. The promise of the Baptist's birth was not the only other instance of an angel's announcing that a child should be born. The birth of Ishmael was promised by an angel, that of Isaac, and that of Samson. But when was it known that angels appeared afterwards to welcome a child's birth? Never till now. There had never been such an Infant. To the rejoicing angels themselves the Nativity was a new revelation.

MARY TREASURED and pondered in her heart the words of the heavenly messengers. The first had said to the watchers, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." You have been expecting the Messiah. Now you see and hear in me one of His attendants, and you shall presently see and hear other angels with me in token of His arrival.

"You do not ask an additional sign, being for the moment dazzled and satisfied; but you need a material sign, as did incredulous Zacharias and wondering Mary. 'And this shall be a sign unto you.' Ourselves a sign from heaven that Christ is born, we give you a sign on earth by which you may know that you do not dream, but behold a celestial vision, and receive true tidings. 'Ye shall find a Babe.'"

"You have not heard of His mother, a princess of the house of David, and of her coming to Bethlehem. The best building of the place was not pre-engaged and gorgeously furnished for her; and there has been no noise of a splendid equipage. That absence of display is a fact of the deepest meaning. If a child born in circumstances of dignity and affluence were called the Christ, you might be too ready to believe the news without an announcement by an angel; but 'the angel of the Lord' and 'the glory of the Lord' are necessary to convince you beyond

a doubt that the meanly clad and humbly accommodated offspring of a poor Nazarene woman is 'the Son of the Highest.'

"See if what I tell you is not true. Follow the guidance of God, and 'ye shall find a Babe wrapped in swaddling clothes, lying in a manger.'" So had the chief angel spoken; and his announcement was confirmed by the responsive song of his heavenly retinue, suddenly made visible: "Glory to God in the highest, and on earth peace, good will toward men."

HOW THANKFUL must Mary have been for what the shepherds reported! Without a sign from heaven witnessed by others than themselves, could she or Joseph ever have told any one that the Child in their charge was the Lord? People would have thought them mad. Now the secret was broken by celestial messengers, and all would be well. Keeping their sayings in mind, Mary may have rejoiced to compare them with several predictions she knew. "Truth shall spring out of the earth, and righteousness shall look down from heaven." "Arise, shine; for thy Light is come, and the glory of the Lord is risen upon thee." "Unto us a Child is born, unto us a Son is given."

With all her faith, as Mary looked upon her Babe, the thought of His helplessness, present and in prospect, must have been an element of bitterness in her cup. Could that little Child grow to the might and majesty of Israel's greatest king? If God had not told her so by Gabriel, she would have thought it impossible. Now He again told her so by the angels.

A voice seemed to come from the manger, which in after years thus expressed itself—"Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" She discovered that Jesus had not to depend on an arm of flesh, that heavenly beings were His guards and warriors, that His "kingdom is not of this world"; and in later life, as she still kept and pondered in her heart the shepherds' vision, she knew this promise of it fulfilled in

the angels who ministered to the Lord when He had been tempted, in those who strengthened Him in His agony, in those who opened and graced His sepulchre, and in those who were standing by her and the rest of the disciples when He had ascended to glory.

A circumstance she must have kept and pondered in her heart was the fact that they to whom the angels announced Christ's advent were not priests nor kings, but shepherds. Assurances respecting the Messiah had been given before to shepherds; and shepherds had been Israel's true priests and kings. Jacob, exposed to drought by day and frost by night, tended the sheep of Laban; Moses "kept the flock of Jethro"; and, on these very slopes, David watched his father's flock. In shepherds and their sheep the angels saw, for prophets had seen, a type of the headship of Jehovah over Israel, and of Christ over His Church. The song of Jesse's son, "The Lord is my Shepherd," composed when he remembered the fields where he was wont to defend his charge from beasts of prey and evil men, may have often cheered the nights of Bethlehem watchers.

YET MORE WAS SEEN by the angels; and Mary, as she thought of the shepherds, must have discovered more. They were doubtless plain-mannered, simple-minded, pious men; like Simeon, "just and devout, waiting for the Consolation of Israel," and possessed of the Holy Ghost; and like her own Joseph, humble in disposition as in station. She would not compare them with herself; but they were kindred spirits.

A temple of inward worship rose to view. She perceived more clearly, as her inspired song had recognized, that Jehovah inhabits the souls of His people and reveals Himself to the lowly. No more would she vex herself because her husband was a carpenter and because she had to put her royal Child into a manger. The visit of the angels had made the shepherds princes; and the visit of the shepherds had made the stall a palace. They are the hon-

est and simple whom Heaven directs to Jesus.

*"The pastoral spirits first
Approach Thee, Babe Divine,
For they in lowly thoughts are
nursed,*

*Meet for Thy lowly shrine:
Sooner than they should miss
where Thou dost dwell,
Angels from heaven will stoop
to guide them to Thy cell."*

Having felt the bitterness of Christ being ignorantly despised and rejected on her account, Mary would think that now she had an earnest of the hope that, when in the course of years her Son should reveal Himself, the nation would gather round Him. Surely she might conclude from the vision and visit of the shepherds that the night was ending. The coming of those plain good men, lighted by the angels, from their distant fields to the manger, was like the breaking of the morning. Evidently there was in the country "a people prepared of the Lord," ready to welcome and worship the Messiah whenever manifested. Those Shepherds made haste to wait upon and honor Him, and willingly became the first preachers of the gospel of His incarnation.

IT WAS A GOOD BEGINNING. Whatever the great might do, the little would not reject the Lord. Whatever might become of the high, the Saviour would lift up the humble. We hear Mary singing her song again: "He hath put down the mighty from their seats, and exalted them of low degree."

Is there anything yet to teach us to worship the Virgin? We are taught that we must not worship her. The angel did not say, "Unto you is come today in Bethlehem an originally immaculate and singularly gracious Lady." His joyful announcement was, not that she might be seen, but that Christ was born in the city of David. The heavenly multitude did not sing her praises. They "praised God, saying, Glory to God in the highest." The illuminated shepherds did not seek her. "They came with haste" to look for what the angel had said they should find, "a Babe wrapped in swaddling clothes, lying in a man-

ger." They did not preach her. "They made known abroad the saying which was told them concerning this Child." They did not worship her. As they had heard the angels, so were they heard by the people, "glorifying and praising God."

All through the history Mary's position as a creature and an instrument is apparent. Everything said and done was for the sake of the new-born King. Let Roman Catholics ponder these things in their hearts, and find out why the Virgin Mary was passed over in the words spoken by the angels.

The lesson comes again: we are to resemble, not worship, Mary. All that heard the shepherds "wondered"; she did more, she "pondered." Many ears caught their story: it reached her "heart." Multitudes talked about it: it made her still with thought and feeling. Happy they, who, in the presence of Christ, can weigh in silent thought the evidences of His divinity, even when He seems to be lost in child-like slumber! Blessed they, "whose adorning" is always "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price!"

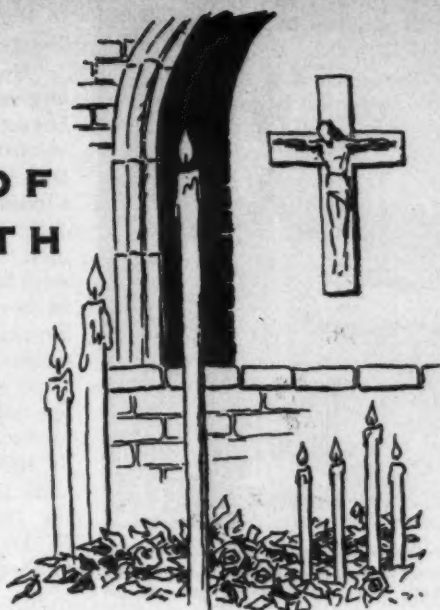
IT IS OUR INTEREST, as our duty, to "read, mark, learn, and inwardly digest" words spoken from heaven, and meditate on the workings of God's unerring providence. By no circumstances or prospects need we be disheartened. There is the cave for us, if we cannot have the inn; and, when assigned to us by God, it is far more suitable. We are never utterly cast off. The Lord is with us in our humility; and, so long as we fear Him, the pious and lowly will visit Him in our places of sojourn, and our heavenly Father, "which seeth in secret," will bring to pass our welfare.

The reason for persistent confidence and contentment shines in the face of the Babe of Bethlehem. In what Mary stored and pondered in her heart and mind, all are interested. The world's concern is ours. It is for us, as well as others, to remember and

(Continued on page 15)

CANDLE OF THE MONTH

In December Roman Catholics honor the Virgin Mary, both for her "immaculate conception" on the 8th and for her motherhood on Christmas Day.



WHAT THE BIBLE NEVER SAID ABOUT MARY

by George W. Arms

IN EACH OF THE VERSES here quoted, all of which were either spoken by the Lord Jesus or else refer to Him, and in all of which He is exalted, the name of Mary has been substituted for His name. Such a perversion of Holy Scripture clearly reveals how false is the teaching concerning the worship and adoration accorded her. Yet this is just exactly what Mariolatry implies, and is the place given to her by the Roman Catholic Church.

"No one cometh unto the Father, but by Mary." (John 14:6)

"Come unto Mary, all ye, and she will give you rest." (Matt. 11:28)

"There is no other name under heaven, that is given among men, except Mary's, wherein we must be saved." (Acts 4:12)

"There is one mediator between God and men, the woman Mary." (I Tim. 2:5)

"Mary ever liveth to make intercession for us." (Hebrews 7:25)

"Wherefore she is able to save to the uttermost." (Hebrews 7:25)

"I can do all things through Mary that strengtheneth me." (Phil. 4:13)

"This Mary, who was assumed (received up) into heaven." (Acts 1:11)

"Mary is all, and in all." (Col. 3:11)

After the account of the Birth of Christ given in Matthew and Luke there are only five times in all the four Gospels that Mary is referred to: 1) When Jesus was taken to the temple at the age of twelve (Luke 2:41-51); 2) At the wedding in Cana of Galilee (John 2:1-12); 3) When His mother, brothers and sisters sought Him, and He said, "Whosoever shall do the will of my Father who is in heaven, he is my brother, sister and mother" (Matt. 12:46-50. See also Mark 3 and Luke 8); 4) When the people of His own town were offended at Him and inferred that His mother, brothers and sisters were just like the rest of them (Matt. 13:54-57. Same in Mark 6); 5) When Mary was at the cross and Jesus called her, "Woman" (John 19:25).

There is no Scripture in which Jesus ever addressed Mary as "Mother." Then there is an indirect reference to Jesus' mother which reads, "A woman out of the multitude lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the breasts which Thou didst suck. But He said, Yea rather, blessed are they that hear the word of God, and keep it." (Luke 11:27, 28) There is no reference given as to Mary being at the resurrection tomb, nor was any post-resurrection appearance given to her, such as Jesus gave to the other disciples. In no place does Christ ever exalt Mary to the position given to her by the Roman Catholic Church.

The only other reference to Mary in the whole New Testament is in Acts 1:14, where we are told that she was in the upper room with the other women, the brothers of Jesus, and the apostles. In Galatians 4:4 we are told that "Christ was born of a woman," simply indicating His humanity.

MARY IS INDEED "highly favored" (Luke 1:28) among women in that in the fullness of time when the Incarnation was to take place she was the only woman chosen to be the door through whom Christ was to take

upon Himself our humanity. He was her Son after the flesh, partaking of our nature; but He is also God's eternally begotten and only begotten Son, conceived by the Holy Spirit.

There is no record that Mary ever addressed Jesus as "Son." (In Luke 2:48 the Greek word *teknon* is used, meaning child, the same as in 1:80, and not *huios*, which means son.) She did call Jesus her Saviour (Luke 1:47), which He was. If it should be given to Mary to know the worship accorded her, which worship belongs only to the Saviour of the world, there would likely be no heart in heaven more grieved than her own.

Now go back to the verses quoted at the beginning and read not what the Bible said about Mary, but what it does say about our Saviour, taking out the name of Mary and replacing the name of our Lord Jesus Christ:

Jesus is the only Saviour, the perfect Saviour.

No one stands between Him and ourselves.

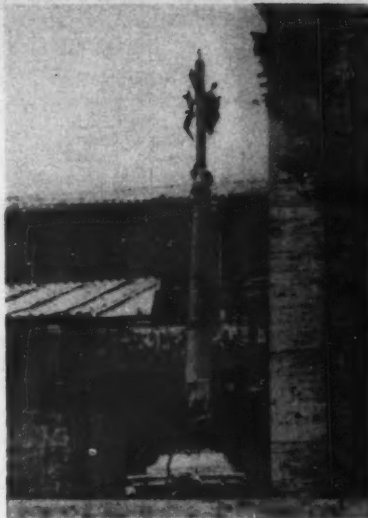
It is He who invites us. He is able to save.

He paid the price "once for all." Come unto Him! He is sufficient!

Mariology: Catholic to Catholic

In this age of increased devotion to Mary, Roman Catholics have gone all out in what appears to be a contest to outdo each other in praise of the "Blessed Virgin." The following representative quotations are taken from a book entitled The Love of Mary, by D. Roberto, Hermit of Monte Corona (1948); it bears the official imprimatur and nihil obstat of the Roman Church.

"Mary sits in queenly majesty at the right hand of God. She is the absolute Queen of the great monarchy of which her Son is king. She is the depositary of all His treasures and of His power . . . In heaven she is the queen of angels and of saints, and on earth she is the queen of kings. In short, such is her greatness, majesty,



This shocking picture shows a column in Rome which supports a cross on which both Jesus and Mary are hanging.

and power in heaven, on earth, and in hell, that all nature wonders at it, angels venerate it, men fear it, heaven is astounded, earth trembles at it, and hell is stricken with fear." (p. 15)

"It was most reasonable that the Lord should distinguish the Queen from His servants, His spouse and mother from His vassals. The great dignity of mother of God, to which she was elevated, is an order or hierarchy superior to all that is purely created and approaches more nearly to the limits of the divinity." (p. 30)

"She is possessed of the wisdom of the Son, with which she sees, knows, and penetrates all things. In her hands she holds the omnipotence of the Father and all the treasures of the Divinity. In this way, almost all is possible to her and almost all is known to her . . . she will appease the Judge who is still her Son." (p. 9)

"Next to the being of God, says Albert the Great, comes that of the mother of God; and she could not be more united to God without becoming God. Mary alone has limited the omnipotence of God who can make a greater heaven, a greater earth, or a greater world, but He cannot make a being greater than the Mother of God." (pp. 13, 14)

"As Empress of the whole world, Mary's power extends over the whole earth and reaches

to the bottom of the abyss. She commands the angels . . .

"Not only do the saints and angels serve and obey Mary in heaven, but God Himself seems to submit to her . . . It is no wonder that the Son, although He is God, should obey His mother, since He deigned to obey the command of men. Not only on earth did He wish to be subject to her, but also in heaven. In heaven therefore He obeys every wish, thought, and desire of hers . . . The reason for Mary's dominion over her Son is the debt that the Son professes to owe to His Mother . . . The prayer of the mother of God is at the same time an order and command, for the Son is bound not only to love but also to obey His mother . . .

"Since Mary is so powerful in heaven—for we might almost say that the omnipotence of God is the omnipotence of Mary—her power on earth is likewise extensive, for all power is given to her in heaven and on earth. She is the mistress of nature, of heaven, of the elements, of the air, of fire, of the earth, of water, of vegetation, of rational creatures, of health, sickness, life, and death; of the attributes of God; of the grace, the virtue, the fruits, and the gifts of the Holy Spirit; and of beatitude and of glory." (pp. 19, 20)

"With reason have spiritual writers applied to her the words used by St. Paul in describing God's love for men: 'God so loved the world that He gave His only Son.' St. Bonaventure in particular expressed it: 'Thus Mary loved the world, that she gave her only Son.' As mother of Christ, Mary had a special right and dominion over Him as all mothers have over their sons; . . . it follows that Jesus could not and should not deliver Himself as a public victim without the special consent of His mother . . . Mary's intention was so resolute that if executioners had been wanting and if the eternal Father had thus willed it, Mary would have crucified her divine Son with her own hands." (pp. 50, 51)

"Mary is the city of refuge, the only hope for sinners . . ." (pp. 56, 57)

ariology: Catholic to Protestant

The following, which represent Protestant criticisms (c) and Catholic remarks (r) on the subject of Mary's place in religion, appeared in the Brooklyn Tablet, Roman Catholic newspaper (Aug. 25, 1956). This is obviously slanted for Protestant consumption and tends to contradict the lyrical rhapsodies in praise of Mary found in so much Roman Catholic literature.

"c. The Catholic Church gives attention to Mary far out of proportion to the scant, few references to her in Scripture.

"r. Every Catholic scholar would be the first to admit there is relatively little about Mary in the Bible. But we feel that the little there is is a very precious little, with a wealth of meaning.

"c. By crediting Mary with great authority, second only to Christ, Catholics are exploiting what psychologists call the 'earth-mother complex' and creating a figure akin to a pagan goddess.

"r. Mary is not a goddess or or anything similar to it. We keep saying this until we're blue in the face, still the claim is raised again and again that we Divinize Our Lady.

"Our Lady is a creature as much as you and I and not entitled to Divine honors any more than you and I. This is made clear in our literature, in our catechisms, in everything we teach.

"c. In considering Mary a close associate with Christ in the work of the Redemption, Catholics detract from Christ's position as man's only Redeemer from sin.

"r. Christ alone remains the only principal cause of our Redemption. Our Lady's secondary share in the redemptive process derived all its power from Him. Her part serves to enhance—not detract—from the primary, universal causality of Christ in the Redemption.

"c. But the Bible says Christ is the only redeemer.

"r. That's an incomplete statement. Christ is the only principal cause of redemption. He is alone as the primary cause, but not

alone as Redeemer. That would exclude Mary's cooperation, which he chose to enlist.

"c. By styling Mary as Mediatrice of graces and dispenser of all God's favors, Catholics make Mary representative of God in dealing with men.

"r. Christ is the perfect mediator between God and man. He reconciled us with God when He became man. But He did so through Mary. He didn't have to deal with man this way. But that was God's own choice in the matter.

"c. If Catholics consider Mary the only dispenser of God's gifts, it must mean that only prayers to her are of any value.

"r. The Church doesn't say you have to pray only to Mary. It's universally believed in the Church that whether you mention her or not in asking God's graces, you get them through her intercession . . . It's more in accordance with the mind of God to approach him through Mary.

"c. In Catholic theology, Christ becomes remote and aloof from man's life. So to meet a human need, Mary is increasingly substituted as a means of direct contact with mankind.

"r. Anytime we felt that Mary drives us away from Christ, we'd drop her fast. God would want us to. But as a matter of fact, the reverse is true.

"She brings us closer to Christ. Without her, we become confused about her Son. It is historically proved that lack of devotion to Mary leads to diminishing the most important thing about Christ—his Divinity . . .

"c. In devotions, Catholics distinguish between dulia (veneration of saints), hyperdulia (ven-

eration of Mary) and latria (worship of God). These are liable to run together into worship of Mary.

"r. Catholics are keenly aware of the differences. It hurts when others solemnly proclaim we're worshipping the Virgin Mary, when the Church has been blasting and condemning any such thing from the first . . .

"The Church warns against attributing to Mary prerogatives to which she is not entitled, and also against taking things from her to which she is entitled. There is sin both in excess or deficiency.

"c. It's better to imitate Christ directly than Mary.

"r. It's hard to imitate the Son, without the mother. You need grace to do it, and Mary made grace possible for man. But the source of virtue is the same—Christ. It's a question of approach.

"c. Catholics consider Mary more approachable.

"r. Psychologically, this may be. People often feel deep down in their hearts that the best way to get a favor from the father is through the mother. Theologically, it can't be said Mary is more approachable than Christ. But if many feel instinctively more like copying Mary, it all works toward the same end—to be near Christ."

Mary and Shepherds

(Continued from page 12)

weigh the facts and words which the favored Virgin studied . . .

The world is dark. The night of guilt wraps it round, and sin's deep sleep has fallen upon men. But there are watchers in stalls and fields who will not be disappointed. Faith and hope cannot ponder and pray in vain. Souls awake; and the dreams of corruption and superstition are forgotten in the daylight of the truth. The prophecies come to pass. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." "Glory to God in the highest, and on earth peace, good will toward men." END

December is Roman Catholic "Mary" month. "The Virgin Mary—Handmaid of the Lord" is an excellent 32 page booklet which gives the Scriptural account of Mary contrasted with Rome's version.

Copies available @ 10¢ each—12 for \$1.00. from Christ's Mission Book Department.



EYES OF THE WORLD

Roman Catholic Radio Activity

Africa is a place of great radio activity. According to the World Almanac of 1956 there are more than four million radio receivers in use there. The fact that radio station ELWA in Liberia received in one month more than 2100 letters from its listeners indicates the tremendous impact that radio is having on the people. In view of these facts, it is interesting to note that the Roman Catholic Church in Portuguese West Africa has recently purchased RCA transmitters for medium- and short-wave for "educational purposes."

"You Build It, We'll Run It"

An alert Protestant community prevented Bishop Waters of the Roman Catholic diocese of Raleigh, North Carolina, from obtaining control of the new Wake County Hospital. The Bishop's offer to donate a site for the new five-million-dollar hospital to be erected at public expense, on condition that the County permit the Roman Church to staff and operate it, was turned down. Though this would have meant a reduction in expenses to the hospital, the people of Raleigh did not wish to undergo experiences similar to that of the citizens of Scarborough township, Toronto, Canada.

The people of Scarborough turned their hospital over to the Roman Catholic Church in good faith, believing that Protestant patients would be protected from Roman Catholic propaganda and proselytism. But there are evidences that this is not the case. The hospital chapel, which was supposed to be used for both Protestant and Roman Catholic services, has apparently been given over mainly to the use of the Roman Church.

"There is as much justification for a public hospital to be run by a particular religious order," commented the *Sentinel*, Canadian Protestant paper, "as there is for having a public school staffed and operated by nuns and Christian Brothers. It is a trend in hospital administration that should not be tolerated."

Catholic Immigrants

Dr. Joseph T. Van Campen, general director of the Roman Catholic emigration organization in the Netherlands, is touring the United States for sponsors of Catholic Dutch refugees.

The Dutch immigrants according to Dr. Van Campen, are coming in as part of the quota under the Refugee Relief Act of 1953, which provides 17,000 visas for the Netherlands. Approximately 5,000 migrants from Holland have

already been brought to these shores, but the quota calls for 12,000 more by the end of the year. Of the dossiers issued, approximately 6,000 have been given to Roman Catholics.

The percentage of Roman Catholic refugees who will eventually leave Holland should be thirty-five percent of the total eligible under the R.R.A. The Dutch Government pays the ocean and inland transportation of the refugees to their destination and also provides money and hospitalization on arrival. This is indeed a golden opportunity to help make America Catholic.

Change in Tactics

The Roman Church has adopted evangelical tactics in order to win converts. Recently in Cincinnati the Catholics staged a "Gospel Week" and conducted it like an old-fashioned revival. The Holiness Church across the street was having the same type of revival. Both groups sang hymns until closing time. One of the Roman Catholics was heard to remark, "They sang louder than we did, because they knew the hymns better!"

Free Housing Facilities

In Grand Rapids, Michigan, there is a cooperative arrangement whereby the Holy Spirit Catholic parish is allowed free use of the township's school facilities for their overflow of students. Ninety Roman Catholic students are taught by the Felician nuns in two rooms of the township school.

According to the *Saginaw News*, "the agreement allows the Holy Spirit school to offer full-day instructions for 250 pupils in eight grades. The parish building accommodates pupils in grades two, three, four, seven and eight. Grades one, five and six are housed in the township school.

"Rev. Fr. Sikorski says the township charges no rental fee for the use of the classrooms, but the parish pays for fuel and maintenance."

Indifferent Americans might do well to reread the fable about the "camel's head."

A Queen's Decision

The official *Catholic Times* criticized Queen Elizabeth because she did not send a personal representative to the funeral of Roman Catholic Cardinal Griffin of London. As queen, she may send a letter of condolence but she may not be represented at the funeral, because as sovereign she is a defender of the Anglican faith and constitutionally must be a Protestant.

What Price Power

What was the real reason behind Harry S. Truman's visit to the Vatican? During his seven-week tour of Europe he refused to divulge any of the details of this visit. He did state, however, that he was in favor of the United States sending an ambassador to the Vatican.

Since the Vatican has been trying since 1929 to get the United States to send ambassadorial representation to Vatican City, this could be considered a key statement, especially in the light of the recent electionary period.

Let the Buyer Beware

In Dallas, Texas, at a delegation of 350 Roman Catholic pressmen, Bishop Robert J. Dwyer of Reno stated that the Roman press is "reaching more people and exerting a greater influence over American thought than at any other time in the past."

The circulation of Roman newspapers reaches twenty-four million, not including the many pro-Catholic newspapers or the others which hide behind secular names or label themselves as "national" papers.

One of these papers, *The Ensign*, will soon appear all over Canada in an attractive, revised edition. It labels itself as "Canada's National Weekly Magazine." Thus a Catholic-edited paper will wend its way into unsuspecting non-Roman Catholic homes, where its influence will be used to further the aims of the Papacy. Rome is aggressively using the press as her foremost medium for propaganda.

For the Sins of Little Children

Pope Pius XII has composed a special prayer for orphans. Each recitation of the prayer to the Virgin Mary will win the children one thousand days' remission of punishment for venial sins.

It Pays to Advertise

Since 1948, there have been 2,301,049 non-Catholic inquiries as the result of an advertising program launched by the Knights of Columbus. As the result of these inquiries 231,515 persons have joined the Roman Catholic Church. Luke E. Hart, a St. Louis attorney who heads the Knights of Columbus, says that this is "a most gratifying response." Attorney Hart also directs the Knights of Columbus' \$120,000,000 cash reserve into safe investments and oversees the \$600,000,000 worth of insurance now in force.

Egypt Restricts Protestants

The Egyptian Government is reported to have taken new steps to restrict the activities of Christian missions and congregations in their country. This ban on religious meetings not held in government-licensed churches affects many congregations who have assembled in homes and apartments and outdoors. It has also affected several evangelists who travel from town to town holding prayer meetings in the courtyards of Coptic churches or in vacant lots. The government has further ordered that all sermons must be approved by the government before they are delivered in the Protestant churches.

POAU Director Termed "Agitator"

On August 26, 1956, two policemen were ordered by the Chief of the Kansas City Police to appear at the Second Presbyterian Church service where more than a thousand people were gathered to hear Dr. Glenn L. Archer, executive director of POAU. The police were requested to go there to "prevent some agitator from

out of town from creating a disturbance." The "agitator" was ostensibly the speaker. The request was not made by a Protestant.

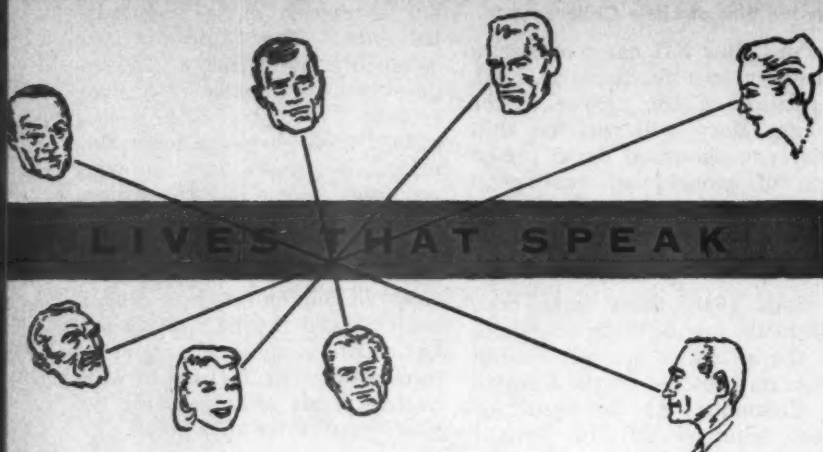
In Dr. Archer's address that night, he gave the following warning: "Some day the American people are going to find out that Roman Catholic political action is on the march, seeking cultural domination here like it has obtained in Spain, Italy and Latin America to the hurt of each nation." In the light of what happened, his message could not have been better illustrated.

Bishops Incite Mob Violence in Colombia

Renewed mob violence on the part of Roman Catholics has brought increased suffering to Protestants who are witnessing for Christ in Colombia. The Roman Catholic hierarchy has fanned against what they term "The Protestant Peril." They have stirred up the people by calling the Protestants and Evangelicals "dread enemies of the public peace; breeders of Communism, transgressors of private property," and have ordered the people to treat them as traitors. The pious Catholics were asked to offer prayers to the Blessed Virgin so that "she may free us from the pest of heresy . . . and the sacrilegious profanities that the Protestants perpetrate in alliance with the bandits."

Roman Catholic Influence in Spain

Although the Roman Catholic Church in Spain has been identified in the minds of the workers and the peasants with their oppressors: namely, the monarchy, the dictatorship, the military, and the rich landowner,—she continues to rule. In one of a series of articles written for the *New York Times*, Herbert L. Matthews outlines the shocking persecution of Protestants in Spain. Among other things, a Protestant is denied rights even after death. Protestants may be interred only in ground set aside for civil criminals, murderers and atheists.



Letters

TO AN EX-PRIEST

by Emmett McLoughlin

Last October ex-Father McLoughlin was taken suddenly ill. For a man of lesser stature than Emmett McLoughlin, former Franciscan priest who, according to *Time* magazine, was almost as well known in Phoenix as the mayor because of the memorial hospital he established and administered, the sudden illness would have passed unnoticed. But for the "people's padre" the event aroused widespread interest and concern.

While sympathizers from across the nation prayed for his recovery, others expressed deep hostility. It is no coincidence that his wife had to discontinue incoming telephone calls shortly after the attack because of the many hatemongers who wished him dead.

But not all Catholics have opposed him. People of all creeds and colors, who have been witness to his intense devotion to the principles laid down by Christ, have admired his courage in the face of tremendous odds. It is a notable fact that anyone who knows his story cannot long remain neutral in his attitude toward him—as the accompanying letters, culled from the thousands he has received, amply testify.

It has been our privilege to know Mr. McLoughlin personally through correspondence and to appear on the same platform with him as he addressed a large, attentive gathering. In appraising his life and ministry, we are constrained to paraphrase the personal dedication he addressed to the Editor in a gift copy of his book: "... his courage has given courage to others."

IT IS APPROXIMATELY eight years since I left the Roman Catholic Church and its priesthood. It is now two and a half years since my story of the Catholic priesthood and my break from it (*People's Padre*) was published.

Throughout these years one of the most interesting reactions has been the volume of letters that I have received from around the world. After eight years I still receive several letters a day. Some are from staunch Catholics who are still condemning me. (How they can reconcile this condemnation with their avowed support of the American principles of freedom of thought, speech, and worship, I cannot understand.) Some have been from priests asking my help. Very many have been from ex-Catholics and thousands have been from Protestants who have approved my actions.

Some readers of my story have complained that I am embittered, intolerant and bigoted. The letters that follow are not my statements but the rather intense feelings of others who have taken the trouble to put their thoughts on paper.

Let's start with a man who is still a priest:

"HELP ME—PLEASE!"

"Dear Emmett: I'm reading *People's Padre*, and though I am not quite finished, this has to be jotted down. There are so many things in the book that could be coming from my own pen. I'm a priest... Your sentence, 'Fear of hell, fear of family, fear of public, fear of destitution and insecurity,' hit me between the eyes. I have another to add to that litany—fear of scandalizing the many kids I bulled into a peaceful (or fearful) belief that if they followed me, all would be O.K.

"Emmett, can you bear with me till I give my case? I need help and above all someone who understands. You have to be it! I'm still under the influence of the 'brainwash,' but at the same time very much in love with a wonderful girl. I've pretty well tossed in the Breviary and am saying mass in 'mortal sin,' but somehow I have arrived at the conclusion that God understands my case. It

just doesn't fit!

"My whole set-up is quite the chronological reverse of your leap. I'd toss it *all* in right now if I could feel and realize the security that you found. But at forty I'm so immature! so unprepared for a life in the world! Oh, I can teach, but I have no degree. Kids love me—the 'young' popular priest! I can handle South Sea natives and speak several of their dialects and run coconut plantations. (How practical!) In conclusion, I'm trained for nothing.

"Emmett, I'm taking you completely into my confidence. I can't see how it's possible for me to remain in the priesthood and retain my sanity. Something has to give. May I ask you to acknowledge this. Our mail isn't opened here. Help me, Emmett, please, if you can. You've been through it. I'm in the middle of it. God bless you for your courage."

In a second letter he added:

"I'm a bit afraid about the factory idea. A little too close. Besides, my pastor tipped me off that the Archbishop has private detectives on my heels. What a way to live! I feel like an escaped convict every time I leave the house."

His P.S. has a touch:

"Still skimming through *People's Padre*. I was on for Confessions last night. Enjoyed a few chapters in between penitents." A subsequent letter from the priest quoted above stated that he had prayed and determined to break openly with the Roman Catholic Church as I had done in 1948.

However, he had no money, no prospect of a job and was thoroughly frightened at the thought of Roman Catholic recriminations. I put him in touch with a Protestant industrialist. Here is the priest's letter in response:

THE HOPES AND FEARS

"Dear Emmett: It was marvelous of you to act so promptly. On the 15th, after struggling through my two masses, I visited Mr. A. The grand old fellow came out to the reception room and personally escorted me to his private office. We talked for about a half

hour when he called in the Personnel Manager (whom I believe you know), and the conference went on for another hour. The conclusion: There is a helping hand waiting for me as soon as I leave here.

"Practically, it is a job in their Bigtown plant. They convinced me that I'm not as hopeless as I thought (*they convinced me*). B. was interested in establishing me in the Personnel Department, pointing out that I already had 75% of the qualifications, needing only a little brushing up on the technical aspect of the job. Mr. A's son, who is president of the concern, offered an immediate office job. So all in all, Emmett, I'm like a kid again. No more fear—secure—and determined to be a worthwhile asset to the A. organization.

"With Ann's help I am assembling a wardrobe of civilian clothes. (Picked out my first necktie the other night—a simple, trite thing, but a thrill.)

"If nothing forces my hand, the plans call for a public farewell to the Pastor and two assistants here on the 25th. I have no gripe against them or any of my present bosses. So the farewell will be friendly and from one aspect a bit sad, but absolutely determined.

"Sincerely, Emmett, my deepest thanks to you. My trip to Phoenix may be delayed for the moment, but I'll keep in touch with you."

LACK OF CHARITY

It's hard to realize that the following letter was written in "free" America:

"I read your article in *Expose* and was deeply moved by it. I am now finishing my first year at Sacred Heart Seminary in Middletown, after two years at the University of Michigan and an early education that was all public school except for two years in the fourth and fifth grades. I entered the seminary because I wanted to help people and thought that I could do this better as a priest, but now I find that I'm a little disillusioned. Most of the other fellows seem to be in the seminary not so much because they want to help other people, but be-

cause they want to make things easier for themselves after they die.

"They are also a bit narrow-minded and won't even examine facts . . .

"These and other things, especially the lack of charity of some priests and classmates, have led me to wonder if the Roman Catholic Church in which I have been brought up (my mother is Catholic, my father atheist) is all it says it is.

"I don't know if I feel the way I do because I have had a public school education and almost exclusively non-Catholic friends and am having trouble adjusting to the more rigid Catholic way of doing things, or if the Church just doesn't live up to the principles of practical Christianity that I have acquired; but I have to find out.

"I am writing this letter to you because I think you can help me. I'm living at home so I can receive mail, but I'd prefer that you put no return address on the envelope so my mother won't learn I've been thinking this way.

"You have been through the same situation I'm in now, so you can undoubtedly give me some advice. Please write me if you can find time. If this letter has been so vague you don't know what I want to know, I'll ask you some specific questions. If you have any fears that I'm doing this as some sort of plot or smear mechanism such as you described in your article, just type the letter and don't sign it. In that way I won't be able to use anything against you."

TRAVELS OF A BOOK

This letter is from a Roman Catholic college teacher in another state whose family lives in Phoenix:

"In addition to saying 'thank you,' I thought it might amuse you to learn of the travels of one copy of your book *People's Padre*.

"When it was first published, Mike, of course, bought a copy. I asked him to send it to me after he and my mother had finished reading it . . . I waited—and I waited. Finally . . . Mike, rather

shamefacedly, admitted that he had loaned it to a friend. Pete, the friend, after reading it had loaned it to a friend of his and on and on . . . Months passed . . . Pete finally admitted that several months back and somewhere along the way, one of the friends had a sick friend. This sick friend was in St. Joseph's, so friend of sick friend decided to take him your book. As far as Pete knew the book was still circulating through St. Joseph's, surreptitiously of course, but enjoying great popularity . . .

"Unfortunately, I have no sick friends in Catholic hospitals, so cannot continue to spread your word in that manner. I can, however, loan it to the interested and literate faculty here . . .

"As a personal mental catharsis it is easy to recognize its value. From the standpoint of acquainting, and attempting to arouse, Catholics from their complacent mental lethargy in regard to the hierarchy and dictates of the Church, it is a definite and worthwhile contribution . . . You did well—now why don't you do more?"

JOINING THE JESUITS

The following excerpts show the tragic heartbreaks resulting from the Roman Catholic Church's recruiting system:

"My son (by a former marriage) is seventeen years old and graduates from high school next month. He lives with his mother, who is Catholic. His entire education has been in parochial schools and he is a devout Catholic. He has decided he wants to enter the priesthood and wants to go into a Jesuit school next fall. For the past ten years he has spent two months a year with me. I have never opposed his faith in any way whatsoever. He is a very serious-minded youngster, and I believe the idea of entering the priesthood has been in his thinking ever since he was about ten years old, although he has never discussed it with me, probably sensing that I would oppose it.

"It was shortly after Christmas that he wrote me telling me of his decision, stating, 'It will do



EMMETT McLOUGHLIN

no good to try to talk me out of it. I have made up my mind.' I talked with his mother before replying to that letter and found that she was also opposed, as she feels she has devoted many years to raising him and does not want to lose him to the church, preferring grandchildren instead. I believe she is sincere in this. She further states that he will not listen to her and has advised her he will request a court order if she refuses permission. He is, of course, in her custody, and while I maintain him I do not believe my refusal, or possibly hers either, to grant permission would make any great difference one way or another.

"Frankly, I am at a loss as to what to say. I am afraid that he has been told by the church to expect opposition from me and what I say may simply confirm what he may have been told. Can you help me? What can I say to him? If it is possible for me to do so, should I even go so far as to try to stop him on legal grounds since he is not of age?"

From my answer:

"Your letter is unfortunately one of many hundreds that I have received with problems similar to yours. I am afraid that you will have no more chance of talking your son out of joining the Jesuits than you would have of talking him out of marrying a girl with whom he was in love. Youngsters that age, of course, always know more than their parents do. I am

afraid that if you were to go to court in an attempt to prevent him from joining the Jesuits, you would merely delay the action . . . It is very possible, and the odds are about fifty-fifty, that he may wish to quit and actually leave before ordination. The big mistake was made when he was first placed in a Roman Catholic school."

SPIRITUAL BANKRUPTCY

The following is from a former Franciscan:

"Friends passed on to me for reading a copy of *People's Padre*. You are to be congratulated on the approach given to so delicate a subject. No one can accuse your work as being offensive in any particular.

"Having been a member of the Franciscan family for a period of seven years (Order Minor Conventuals), I found myself chuckling at many of the anecdotes vividly portrayed by you. Unfortunately, your association with the Franciscan hierarchy contained your experiences solely within the provincial level. You might have added then, I am sure, a few more colorful pages to *People's Padre* if your experiences had included living abroad, particularly in sunny Italy, enjoying the company of the high brass living in the Casa Generalitia in Rome, Italy. However, I feel certain that the average layman, even though unfamiliar with ecclesiastical trappings and with the Franciscan esprit de corps, has had brought to him the meaning of the message contained in the colorful chapters of your book.

"The moral and spiritual bankruptcy of Roman Catholicism soon became apparent to me during my theological days at the Collegio Internazionale, Rome, 1927-1929. I was present in Rome at the time His Holiness in consideration of material gains entered into a pact with Il Duce. The Roman Church was jubilant with its success, and the Frati Minori enjoyed an extra glass of wine with which to celebrate the event.

"A Franciscan missionary and former classmate of mine wrote to me as follows upon his return

trip to the Eternal City in October of 1954:

"The Frati, at least on the surface of things, seem more picturesque than before. They are all troubled about the little accidents while the important issues seem to be either ignored or unseen. The size of the tonsure, the thickness of the American cord, its length, the pants we wear, all take the gravest aspect of our visit to the seat of Christianity. I still have to hear any conversation regarding the vital issues of the day; still have to hear even the mention of the word communism. This Marian Congress treats of the past and the glories of Mary throughout the centuries. No mention of her part in the present-day needs."

IN THE MEDIEVAL MANNER

The following letter should make Protestants think:

"I am seventy-eight years old and have had many contacts during my business years with the Roman Catholic hierarchy . . . When I was a boy my father was Prosecuting Attorney for Lapeer County in Michigan. Father Busche left the church and married, upon which his house with its furnishings that he had prepared for his bride was wrecked by Roman Catholic zealots. My father, however, brought the culprits out in the open, and they made good the damage they had done.

"I should add that my wife was brought up in a Roman Catholic community where the farmers lost their farms through mortgaging them to pay for masses for their loved ones to 'make heaven.'

"Somehow I feel that there will be open warfare between the liberal democratic inheritance, which we should prize highly, and the medieval strait jacket that the Roman Catholic Church is aiming to impose on the U.S.A., as it has on every country over which it has fastened its political control in the past."

READING, WRITING, AND CALCULATING

The following excerpts are from the correspondence (signed) of an official in the public school

system of a Western city:


"The only basic advantage I have seen in Roman Catholic schools is the discipline they hold in the classroom. Whether or not this is a true advantage, I cannot say, as their juvenile criminal record is much higher than that of the public schools. The Catholics have maintained a 'whispering campaign' that the parochial schools have a superior educational program. It has a rumor effect and is soon picked up by the Protestant and the non-religious public. I have noted, however, that the non-Catholics who send their children to Catholic schools put them back into the public schools within a semester or two and definitely feel the public schools are superior.

"In some of the academic subjects, the parochial student will often get a more concentrated experience, but by the same token, he is often missing the broader aspects of education necessary to prepare him for the world he will live and work in . . . While the parochial schools are making an effort to acquire these standards, they cannot finance it without public funds, which I am certainly against. I definitely feel the parochial student is inferior.

"In September, it is the policy of the Catholic parochial schools to pack their schools beyond regular enrollment, often double the normal capacity. Within the first four weeks and continuing throughout the school year, the 'dead wood' is sorted out and sent to public schools. In that way they keep the select students. This policy creates a serious problem in the public school. By the end of the first week after the opening of school, classes are established, balanced and under way. The sudden influx of enrollment means re-adjustment and review of the work already covered. It completely disrupts the public school organization at a time when all classes should be settled and down to serious study.

"In this group from the parochial school are most of the problem children, which increases the percentage above the normal ratio and at the same time gives the Catholic school an even more

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select group . . . It is still a problem that few will admit to for fear of offending Catholicism."

CRUSADE AGAINST PROTESTANTS

This letter is from a Mexican ex-nun, now married and the mother of several children:

"You are absolutely right about the Catholic hierarchy having kept, not only Mexico and the rest of Latin America, but all the countries it has been allowed to dominate, in a stagnant, apathetic, lethargic condition. As we all know, no matter what the laws say, a Catholic never becomes of age: all through life he is told what he must think, what and when he must eat, whose friendship he may cultivate, and even whom he must or must not marry. And no matter what the recognized Rights of Man are, a Catholic cannot make use of those rights: he must continue all through life belonging to the Catholic religion and thinking the way he is told to think, reading only the books permitted by the Church, and so on. I am sure that no psychiatrist would ever recommend that sort of education as the most appropriate for developing initiative.

"In our country we are trying desperately to free our people from a tyranny that is deeply rooted, and which is very ably disguised with the white robe of sacredness. We expected, and in the past sometimes received, moral support from our freedom-loving neighbors across the border. Can you imagine our disappointment when those neighbors seem to be on the side of the worst totalitarianism that has ever existed?

"By the way, I wonder if the American people, or government, have heard of the crimes committed in small country places in Mexico, by Catholics, against Protestants. Not very long ago, the Archbishop of Mexico incited all Catholics to take part in a Crusade against Protestants, and the result was that many Protestant families were killed and their homes destroyed. All in the name of the only true religion and for love of Christ and the Virgin.

Mexican Protestants are accused by the clergy of being agents of American-Protestant penetration, which they will not permit."

PRE-NUPTIAL NOOSE

This heartbreaking letter came from a Protestant mother in Missouri:

"I am a Baptist, married to a Roman Catholic with a mixed marriage contract involved. I realize what the contract says, but at the time of our marriage my husband said it was solely so he could stay in the graces of his



FATHER EMMETT, FRANCISCAN PRIEST

church, that if there were children they could choose for themselves, and that there would be just the two of us, with no interference from anyone else. However, I have been constantly annoyed by two priests, both before and after our first child was born, who were concerned about why I wasn't pregnant.

"We were married three years last May and have two boys, sixteen months and two months of age. I have lived in constant hell. We are separated and a divorce is pending. My husband has contested and cross-billed this decree, in order that I be compelled to live up to the letter of the mixed marriage contract.

"He has been so brutish . . . he doesn't seem to have a heart . . .

"What I am most concerned about and want to know with certainty is this: can the Roman

Catholic Church hold me to the mixed marriage contract, and if I do consent to have these children baptized in order to be free from this man, can the church step in later and force me to send them to a Catholic school and church, which is something I know is unconstitutional? How can I teach these two children something I know is wrong? Can the court make me do this? Can the church make me do this?

"Please let me know how strongly the contract binds in the light of the court."

My answer included the following:

"The promises that you made to the Catholic priest before your marriage to bring your children up as Catholics did not constitute a legal contract and are not recognizable in any court in America . . . You had no more right to swear away the choice of religion of your unborn child than you would have to determine before his birth who his spouse should be when he becomes old enough to marry . . .

"I hope that when you get out of this mess you will do your best to help discourage other Protestants from marrying Catholics. Such marriages can never be successful." END

Copies of Mr. McLoughlin's book **People's Padre** may be obtained from **Christ's Mission Book Dept.** @ \$2.95. See back cover.

Triumph

(Continued from page 9)

a time when the Gospel was just beginning to go to the far corners of the world, and it needed to go quickly. But how could the Gospel be preached "in all the world for a witness unto all nations" when the laborers were so few and the needs so great?

To this man was given the key—figuratively and literally—to carry the message of truth in a way that men said was impossible. For years after his return voyage from Europe in 1832 he experimented, till finally in May of 1844 he flashed over his wire

from Washington to Baltimore the message: "What hath God wrought!" Samuel F. B. Morse had invented the telegraph.

Today, messages can be sent not only by wire but also by "wireless"—the modern miracles of radio and television, by means of which the Gospel can reach an audience of millions whereas formerly a man was limited to the thousands within range of his voice. In these times that demand haste, the Lord has not left himself without witnesses.

IT WOULD SEEM as if the whole destiny of humanity has been based upon missions. It is significant to note in this connection that every book in the New Testament was written by a missionary, every Epistle in the New Testament written to a church was written to a missionary church, and every letter in the New Testament that was written to an individual was written to a convert of a missionary. The one book of prophecy in the New Testament was written to the seven missionary churches of Asia.

The disciples were first called Christians in a missionary community. The language of the books of the New Testament is the missionary's language. The map of the early Christian world is the tracing of the missionary journeys of the apostles. The problems which arose in the early church were largely questions of missionary procedure. Of the twelve apostles chosen by our Lord, every apostle except one became a missionary and that one was a traitor.

The great Truth carried by missionaries has been sealed with blood. From the Cross of Calvary that Truth has flowed with power to melt the messenger's heart and to send him to foreign fields. It was that Truth which inflamed Livingstone's heart, gave him a passion for souls, and compelled him to go to the jungles of Africa, where he left his heart buried when he had finished his work.

Only the highest love can persuade men to enter this type of service. Dr. F. J. Huegel, a devoted missionary and noble Christian gentleman who accompanied

the author in several of his evangelistic meetings in Mexico, came to this conviction:

"If he (the missionary) is to go forward in the face of the seemingly insuperable obstacles which beset him, ushering in a new day for enslaved souls, . . . he must be bound to that unconquerable Christ who down through the centuries has inspired those who trusted Him to accomplish the impossible. He must get beyond a mere intellectual knowledge of the historical Christ and so entwine the tendrils of his spiritual nature in the Eternal Christ that he imbibes His divine life."

Only a complete surrender of the heart to the conquering Christ will suffice to enable a man to witness with power to those in darkness. At no time in the history of the world have there been so many distractions, of environment and culture, to keep a man from complete surrender. But there is no other way.

"Behold, I stand at the door and knock" are the words of the Crucified One. May many find the courage to respond in the manner of Amado Nervo, that great Mexican poet who sang of the Master:

*O Christ, modern science
everywhere rejects Thee
without compassion. Thou hast
no place to stay, Lord.*

*Thou hast no home, O Christ;
but how canst Thou go away—
though still the knock is heard
upon a door, and it is closed
with harsh and grating
sound . . . ?*

*The bird has a nest;
the fox has found his lair;
but Thou, alas, art left
to the elements, to the horror
of frozen nights,
to such abandonment . . .*

*I am not worth two mites,
Lord;
my heart (Thou more than any
other dost know) holds
little light;
but what should we do
if in this village there is
no other . . . ?
Come and grant
that, though confused and
trembling
with shame, I may receive Thee
into my humble heart. END*

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Also, in circumstances where the defendant had committed no crime but would become suspect if he gave a direct answer to a question, moralists held that he could maintain silence or give an evasive answer. Thus, if the gun with which the crime was committed belonged to him and he was questioned regarding its ownership, moralists would not oblige him to admit ownership.

We are here in the area of evidence which would tend to incriminate even in a case where no crime had been committed by the defendant. Moralists have never obliged a defendant to admit such evidence.

The Catholic Mind, September, 1956

Vatican Links With Labor

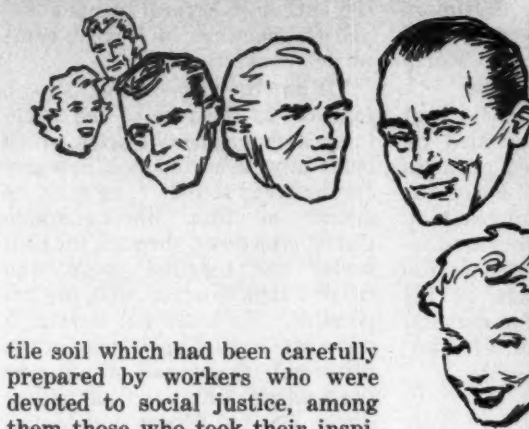
A priest, Rev. Albert Le Roy, S. J., has served as a regular member of the permanent staff of the International Labor Organization in Geneva for some twenty years. This unusual arrangement was made by the Holy See at the explicit request of Albert Thomas, French Socialist leader and chief promoter of the ILO, who wanted to assure close liaison with Catholic social organizations. The post will be taken over after the first of the year by Rev. Joseph N. Joblin, S. J., who succeeds Fr. Le Roy, now retiring after his years of service.

America, January 14, 1956

The Holy See Sows in Fertile Soil

The influence of the Catholic social movement on the establishment of the International Labor Organization was, moreover, acknowledged by the first Director-General of the International Labor Office, who wrote, at the time of the promulgation of *Quadragesimo Anno*:

"The ILO is well aware that it is not a spontaneous creation, or the result of a sudden burst of enthusiasm, but rather that it owes its origin to efforts carried out over the years to bring about a close and active union of all the forces that followed the same ideals. The seed was sown in fer-



tile soil which had been carefully prepared by workers who were devoted to social justice, among them those who took their inspiration from the encyclical *Rerum Novarum*."

Pope Pius XI himself made a similar statement in *Quadragesimo Anno*:

"After the terrible war, when the statesmen of the leading nations were attempting to restore peace on the basis of a thorough reform of social conditions, did not they, among the norms agreed upon to regulate in accordance with justice and equity the labor of the workers, given sanction to many points that so remarkably coincide with Leo's principles and instructions as to seem consciously taken therefrom?"

These being the origins of the ILO, it is not surprising that Catholics from all countries should have played an active part in its work, and that from time to time some of the delegations of the Organization should have included priests as well as laymen. While they cannot all be named here, mention should be made of a name of which Americans are justly proud—that of Msgr. Francis J. Haas, later Bishop of Grand Rapids, Michigan—who was chosen by the American Federation of Labor as a member of its workers' delegation to the Philadelphia Conference in 1944 (a unique case in the annals of the ILO) . . .

Catholics who are interested in this controversy will want to keep in mind that the Holy See, as already indicated, has been one of the ILO's strongest supporters from the very beginning of the Organization . . .

Father Joblin's appointment was made with the advice and consent of the Holy See, long af-

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ter the problem of Communist representation in the ILO became a public issue. This obviously indicates that the Holy See is not prepared to withdraw its support of the Organization.

The Catholic Mind, September, 1956

Dollar Signs

The Community Chest announced this week that fourteen Catholic Red Feather agencies will get \$954,000 this year, their largest allocation in Chest history.

The amount, an increase of \$68,000 over last year, results from last fall's record-breaking fund drive.

Among agencies receiving significant increases is the Catholic Youth Service Bureau, which will get \$50,000, a thirty-two percent jump over 1955.

The extra money will enable the bureau to raise salaries and add another case worker.

The Catholic Charities Bureau's allocation was raised from \$133,000 to \$152,000. Rose-Mary Home for Crippled Children will get an extra \$10,000.

St. Vincent Charity Hospital is tentatively scheduled to receive \$132,000, an increase of \$21,000 which is due mostly to the large number of indigent patients treated in Charity's outpatient and emergency departments.

Catholic Universe Bulletin
Feb. 10, 1956

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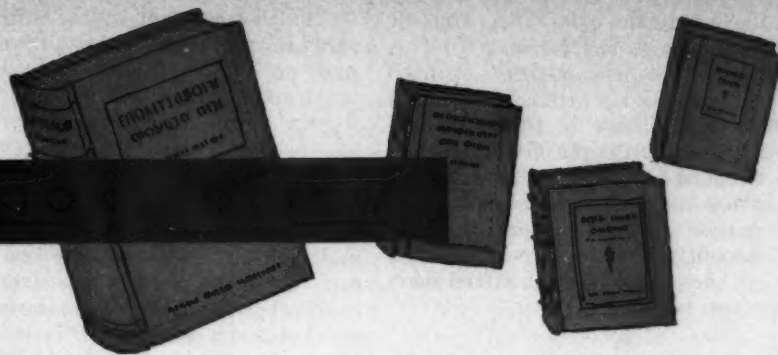
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Mixed Marriage: Road to Unhappiness, by Dr. Walter Manuel Montaña (*Christ's Mission*, 1956; 36 pp., \$.50)

High Is the Wall, by Ruth Muirhead Berry (Philadelphia, Muhlenberg Press, 1955; 268 pp., \$3.50)

These two publications complement each other in presenting the arduous problem of inter-faith marriage. The scholarly fashion of Dr. Montañó's presentation finds its counterpart in the allegoric pattern of Mrs. Berry's novel, giving the reader a factual and psychological insight into this intricate field of human relations.

In approaching these matters Dr. Montañó has the great advantage of long experience in counseling mixed couples. In going through the various sections of the booklet one becomes aware of the tremendous amount of documentation underpinning each section.

By way of introduction, the author refers to an article in the *Brooklyn Tablet*, authoritative Catholic daily paper, which deals with and defines the doctrinal premises of the Catholic position. The power of the Roman Church to legislate in matters matrimonial and to enforce those laws ensues from these doctrinal premises, indicating, once more, the authoritarian countenance of the church. In order to prevent lay readers from becoming bogged down in a morass of technical terms—some of them with overlapping meanings—a glossary is provided at the end. Many a reader will be shocked at

Roman Catholic semantics when terms such as "heretic" or "apostate" are explained, revealing the gulf that separates, in the eyes of the Catholic Church, a baptized Christian from a full-fledged son of the "only true Church."

The understanding of Catholic terminology is paramount because without it one would get lost in the intricacies and legal subtleties of what is the foundation of Roman Catholic legislation in the matter—the “*Ne Temere*” decree of 1908. While each case is duly weighed by that decree and a corresponding procedure is ordered, the reader will be surprised at the basic assumption of the legislator that all baptized persons—regardless of whether they have much affinity for Catholicism—fall *ex jure* under the jurisdiction of the Catholic Church and are therefore bound to obey her. The root of this claim resides in the alleged power of the keys handed over by Peter to his successors.

Having clarified the terms and assessed the extent of Catholic claims in these matters, the author analyzes the reasons for this legislation. In his opinion, the motivation of Catholic authorities has to do with "the primary purpose of matrimony," that is, the generation and education of children. In view of the danger of loss of faith on the part of the Catholic and laxity in bringing up the children, the Catholic Church strongly disavows and even forbids under pain of mortal sin any inter-faith marriage. But since this in itself is often not enough of a deterrent, the church, reluctantly accepting

reality, requires that a safeguard "for the faith of the Catholic party and the children" be kept.

IT IS AT THIS POINT that the controversial and humiliating pre-nuptial papers originate. The promises not to interfere with the religion of the Catholic party and to rear the children—all the children—in the Roman Catholic faith, sworn and signed before the priest by the non-Catholic party, undoubtedly represent a moral debasement to every Protestant whose Christianity is not just skin-deep. Entering a union on such an uneven basis, the non-Catholic party implicitly accepts the role of secondary parent, a sort of unofficial observer in domestic matters. The situation is morally worsened by the fact that no parallel guarantees are given to the non-Catholic party that his faith will likewise be preserved.

For this reason alone every marriage contracted on such a basis represents a renewed Cannossa for the party involved, breaking down the dignity and respect of matters matrimonial. The author justifiably asks whether such an unequal marriage, which gives one party superiority and dominance over the other, is in accordance with the Bill of Rights.

Following this tangent, Dr. Montaña shows with exhaustive documentation that the Roman Catholic Church does not consider itself bound or restrained by the law of the land. To this effect he quotes Roman Catholic statements which boldly defend the church's power to legislate regardless of the laws of the State and to claim priority for ecclesiastical over civil laws. The age-old Catholic doctrine of the duality of earthly powers (church and state) and the extreme objectivity of the sacraments implement the stern and uncompromising attitude of the Catholic church in this matter.

THE AUTHOR MAKES NO CLAIM that a change of attitude on the part of the Roman Catholic Church is even remotely possible. Consequently, it is only logical to

assume that the Catholic Church will continue to refuse recognition to any marriage not performed before a Catholic priest. The church regulations are even stricter than this. When Catholics "attempt" to marry before any recognized official other than the priest they are excommunicated. Absolution from this excommunication is reserved to the local bishop. Furthermore, every good Catholic is compelled to boycott such a couple, since even the sending of a card of congratulations would constitute a "mortal sin" and consequently mean damnation forever.

Dr. Montañó's booklet provides absorbing reading, since the presentation of these matters, by nature confined to buckram volumes of chancery offices and ecclesiastical courts, is enlivened and made understandable to the layman. It should be of value to pastors who find themselves confronted with Protestants who, on the eve of marrying a Catholic, are being "instructed" by the priest in marital relations and obligations, especially with regard to the so-called pre-nuptial contract required by the Roman Church. (It is interesting in this connection to note that the Lutherans [Missouri Synod] have taken a big step toward the solution of this problem by prohibiting their adherents from signing this contract.)

The booklet, written in a scholarly but plain fashion, is a valid contribution toward popular awareness of the discrepancy

between the Catholic attitude and the American way in this important field. It first appeared as a series of articles under the section *Mirage* in the *Cathedral* in the *CONVERTED CATHOLIC*. On account of their lasting interest, these articles have been put together in booklet form for the benefit of pastors, parents, and all those who face the mixed marriage issue.

THE SAME ISSUE is viewed from a different angle by Mrs. Berry in her novel *High Is the Wall*. Challenged by the same problem, she follows her feminine intuition in analyzing the issues arising from an inter-faith marriage. Her approach to the problem is less technical and scholarly than the preceding, since her interest is focused more on the psychological tensions that develop after marriage and gradually dissolve the love that presumably forms the strongest bond in a mixed marriage.

The case of Faith and Neil is by no means confined to the realm of imagination, because what happens to them continues to happen also to countless other Faiths and Neils. And the number of broken homes and embittered parents continues to increase.

The general approach of the novel is somewhat allegoric: the author, in a masterpiece of understatement, calls the Catholic church the "garden." To her children within and without the "garden" the book is dedicated.

In the development of the story Mrs. Berry constructs situations and persons with the delicate touch of a loving mother. Reading the novel one is always aware of the one who conceived the book.

As the parabolic development of the married life between Faith and Neil comes to its anticlimax and the two drift away from each other, the tone of the novel reaches a dramatic high. It is a pleasant surprise not to find a conventional ending, as the author, very cleverly indeed, uses the typical figure of an old, broad-minded Irish monk, who, sitting within the wall of the "garden," interprets the happenings in much the same way as the choir in the ancient Greek tragedy.

THE AUTHOR excels, however, in the psychological analysis of the causes that bring the formerly harmonious family to a breakdown. She shows her perspicuity through the words of Faith, who in her last letter to her estranged husband, really speaks for all the other disenchanting Faiths when she says:

"I know now that I wronged you in making the antenuptial promises. Perhaps more than I wronged myself. Remember the night when I first protested having a Catholic wedding? You explained that, without it, you should not have the sacraments of your Church and, cut off from them, you would be a different person. You said that, in such a case, I would not want you.

"But what neither of us knew was that, if I gave up the inherent benefits of Protestantism, one of which is its local witness, you would not want me, for I, too, would be a different person. That is what has happened. My people tried to tell me this but I was too much in love to grasp their meaning." (p. 260)

In presenting this truth in a poetical and allegorical way, Mrs. Berry has written a valuable novel that should make many a hasty Protestant stop and think twice before binding himself in an unequal union. G. L.

REFUGEES APPEAL FOR HELP



Rev. Jacob Peltz

From a Hebrew Christian widow in Berlin comes this pitiful appeal for help. She says: "My son and I are in great need. During the Hitler regime I fled with my boy to Russia where we stayed six years behind barbed wire fences. Since our return to Germany we have been in desperate condition. I pray every night that our Lord will help us. I have heard that you do so much for Hebrew Christians, so I turn to you for help."

Please pray for us as our workers seek to minister to the bodies and souls of refugees in Berlin and other needy centers in Europe; to the aged and little children in our homes in Germany. Pray especially for our work and workers in Israel where Hebrew Christians bear the reproach of Christ.

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The International Hebrew Christian Alliance

REV. JACOB PELTZ, Ph.B., B.D., Secretary

U. S. A.

5630-C North Campbell Ave.
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Toronto, Can.

The Spanish Brothers, by Deborah Alcock (Chicago, *Moody Press*, n.d., 351 pp.)

Sixteenth century Spain is the scene of this novel by Deborah Alcock. The vivid jacket design aptly introduces today's distracted reader to the temper and tempo of the subject of the book. The banner of the Inquisition, with its knotty green cross standing between an olive branch and a sword, is raised against a background of red soaring flames, bespeaking the untold horror of the *auto-da-fe*. It visualizes the terror of the *in pace*, where living people were walled up in a little dark hole, the roving fire and the billows of thick black smoke rising from burning flesh amid the *mise en scène* of a yelling, howling populace.

The reader, however, is due for two surprises. Psychologically prepared for a series of gloomy events, he finds himself in an atmosphere of dazzling radiance, whose recurrent leitmotiv is the magic phrase the "Spanish brothers" find scratched on a window

pane: "*El Dorado Yo he trovato*" (I have found El Dorado). The second surprise is that the action of the tale does not revolve ultimately around either of the "Spanish brothers" but is centered on the boys' father, the elder Don Juan Alvarez, whose sudden disappearance the boys instinctively connect with the finding of "El Dorado."

The whole book is but a chase after this mysteriously vanishing figure of Don Juan. When, at last, the hushed story of Don Juan's disappearance and the ensuing disgrace that befell his family is told, the riddle of "El Dorado" is also solved. This is the Christian experience the brothers come to share with their father.

The tale is grim and tense. The economy of writing spurns the cheap sensational clichés so often attached to the subject at issue.

The narrative is fresh and vivid, and the descriptions read like contemporary accounts. The reader is led easily from the gaiety and brilliance of an Andalusian

landscape to the somber flatness of the Flemish lowlands to meet a muleteer, a judge, or a tavern crawler—yet all these characters act and speak in a realistic way, revealing the author's ability to create and sustain the *dramatis personae*. The tale itself is framed within a clear-cut pattern that reveals its strong Calvinistic undercurrents.

One great value of this book is the fact that it will leave with positive convictions even the hasty reader who might never read of the reign of religious terror that characterized the end of the Middle Ages—though the book hardly constitutes reading for an idle hour. As for the more careful reader, he will not like the oversimplification of human commitments which shows up under the religious overtones of the novel. But in spite of this fault, which lessens his credence and his capacity to sympathize wholly with the characters of the tale, the book has a memorable quality not found in an encyclopedic account of the Spanish Inquisition.

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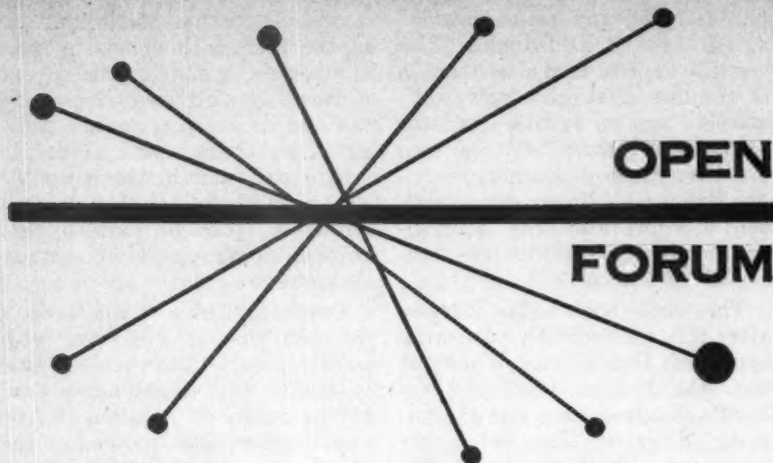
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The Bible in the Public School

The article "Has the Bible a place in Our Public Schools?"... is one of those ex cathedra pronouncements which consist of positive assertions without offering evidence or arguments to substantiate the assertions...

[The author makes this] dogmatic and unsupported assertion: "Its presence (the Bible) would clearly violate our principle of Separation of Church and State"—an opinion stated as if it were a fact. If the Bible had a place in our state schools, with what church would the state be united? The answer of course is with none. The Bible has messages for the state and society as well as for the church, the family, and the individual, and the Bible belongs to the state as much as to the church. I believe firmly in the separation of church and state, but to say that if the state uses the Bible to fulfill its own purpose it violates the principle of the separation of church and state is manifestly absurd.

Even you, Mr. Editor, fall into the fallacy of thinking that the schools can be neutral... When Christianity and the Bible are shut out of the public schools, the children are still being indoctrinated with "one set of beliefs," the beliefs of the religion of Nationalism...

[The author] asserts, "Rome knows that it will be impossible

for the Bible, once in the schools, to stay on a non-controversial basis." Now for some facts. Twelve states now require Bible reading by law. Six states forbid teachers by law to exclude Bible reading. Thirteen states have no law, court decision or official opinions which interfere with Bible reading. Six states give right of way by court decisions to Bible reading. Has the presence of the Bible provoked controversy or been useless?...

The fundamental error in the thinking of both Mr. Smith and the Editor is that the state does not have and cannot have a moral and religious character of its own. That character may be good or bad, but it is a character for which it is accountable both to God and to men. That character, and the conduct growing out of it, is determined in large measure by its background and heritage. In a country founded by Christian institutions and customs and declared by the Supreme Court of the United States to be a Christian nation, the government of that country is under obligation to operate on Christian principles, and is obliged to impart "one set of beliefs" to the youth of the nation when it sets up a system of compulsory education.

The followers of other religions and of none come to this country to enjoy the freedom which this country affords... Yet the Bible, the one book that imparts a knowledge of God the source of

our freedom is withheld from the children because the followers of pagan religions or atheists might object. The state is under solemn obligation to maintain and protect its own Christian heritage and its own moral and religious character. It betrays its heritage when it excludes the Bible from its schools.

The fears, to which Mr. Smith and the Editor give such copious expression as to the possible abuse of the Bible if read in our public schools, are largely imaginary if examined in the light of experience in those states in which the Bible is read. Let us not be governed by our fears nor by a false sense of tolerance. This false sense of tolerance is leading Bible-believing people to surrender their Christian heritage for the so-called "rights" of secularists and atheists.

WALTER MCCARROLL
Santa Ana, California

Dear Sir:

... I am sorry that your paper has taken the position of opposing the Bible, and along with this, I take it, religion in our public schools. I appreciate your position of not wanting the Roman Catholic Church to take over the public schools or to dominate in any way the public or private education in America. But in doing this, it is my judgment you are unconsciously aiding their cause by opposing the Bible in the public schools.

The argument the hierarchy of the Roman Catholic Church uses with the parents of Catholic youth in the public schools to get them out of the public school and into their parochial schools is that the public schools are godless. They have been using this argument for almost a century and have succeeded in getting about one half of them out of the public schools. And they have some grounds for the argument, too. While the Bible was in all or practically all our public schools in the

early days, it has gone out of many of them and our public education has become largely secular.

The way to meet the Catholic argument is to restore the Bible with its great fundamental truths to our schools. The hierarchy will then have a much more difficult task in persuading Catholic parents to take their children out of our public schools into their own parochial schools. We will never be able to defeat the Catholic hierarchy or the educational issue with a Bible-less, God-less public school system . . .

R. H. MARTIN, D.D.
National Reform Association
Pittsburgh, Pennsylvania

Dear Dr. Montañó:

. . . Our laws, our system of ethics, our democratic institutions are all derived from the Bible. The Ten Commandments are our laws in a nutshell.

Our founding fathers wrote the First Amendment to provide for the separation of Church and State—not religion and the state. They wanted a society in which neither should control the other . . .

A man can worship God as he sees fit, or not worship at all. He may be a Buddhist, a Mohammedan, an animist, or an atheist. But he has to obey our laws, and our laws are taken from the Bible.

So I do not think it is violating his religious liberty to teach him his duty to his Creator and to his fellowmen; and that, as he cannot break a natural law with impunity, so he cannot break a moral law, which is taken from the Bible.

It goes without saying that if teachers were permitted to teach the Bible they would not touch on sectarian or denominational questions but would teach factually only the great fundamental truths . . . which are accepted by all . . .

HENRY W. MUNGER
Bowling Green, Missouri

Dear Dr. Montañó:

As an American citizen cognizant of our great American Christian heritage, I should like to enter the fray in discussing the place of the Bible in the public schools.

As a Protestant who attended

several public schools in the largest city in the country, I have heard the Bible read in many an assembly—and have even been called upon to do the reading. To my knowledge there were no repercussions, though I might have been too young or naive to be aware of any at the time.

But such brief Bible-reading, to my mind, did not have any desecularizing influence on my fellow students, nor did the rest of the curriculum have any observable "godless" influence. The only un-Christian influence I remember encountering was the assumption on the part of art and history teachers that the evolutionary theory was a scientifically proven fact, a thesis which I cannot accept. Genesis 1, which is found in every Bible, did not serve to prevent this godless intrusion of the monkey theory.

I do remember a Roman Catholic seventh grade teacher who ranted about the Spanish Civil War and the Communists (she was Irish), but her arguments had little to do with the Bible as such.

However, I am not unaware of the invasion of our public school system by the Roman Catholic hierarchy. Those who think that the teaching of the Bible and religion could not be perverted should go to Kentucky, where garbed nuns are teaching in public schools. They should visit other cities and towns where Catholic parochial students are meeting in public schools, rent-free, and where priests are instructing Catholic students on public property during the released-time program. Who says a good thing cannot be abused?

One question not settled, to my knowledge, is which Bible should be used. Would Protestants agree to the use of the Roman Catholic Douay version (since Catholics are opposed to the "sectarian" King James version)? Would they use the Revised Standard Version, with all its points of controversy? How would they settle this very real question?

Actually, the best rebuttal for any Bible-and-religion-in-the-public-school protagonist is simply this: Where do the home and the

church come in? Have they no function to teach the Bible and religion to the young? Are our poor children to be denied a knowledge of God and His word because they can't receive it in the state-supported schools? Is the state, rather than the parent or the preacher, the sole purveyor of religion, the sole custodian of the Bible?

Let's stop arguing about religion in the public schools and face the issue squarely. Let's place the responsibility where it primarily belongs. Let's put an open Bible on the living room table instead of in the schoolroom. Then we can resolve the whole problem amicably, prudently, and—if parents really care about their children—with lasting satisfaction.

E. S. O.
Glendale, California

● In our editorial we wrote:

"Ideally, we would like to see the Bible in the schools, [though] not as 'religion' . . ."

"For until there can be some guarantee that the integrity and significance of the Bible, both as an accurate historical record and as the foundation of the American way of life, will be safeguarded, its place in the public schools will remain a controversial issue of the first magnitude."

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IPSE DIXIT

Herbert F. Leies, S.M.:

"The Mexican-American youth of today, mostly of mixed Spanish and Indian blood, has a rich religious heritage. The strong religious conviction and practice of his Indian ancestry has merged with the ardent Catholicism of his Spanish forebears. But in the bewildering adjustment to American surroundings marked by denominational confusion or religious indifference, the faith of his fathers has weakened . . . The danger for the masses is rather that of a dormant Catholicism, awakened at times by emotional symbolism but lacking meaningful direction in life." (*Integrity*, June, 1956)

Walter J. Ong, S.J.,

in a speech to the Catholic Renaissance Society: "Many modern Catholics tend to regret the passing of the Middle Ages, the 'Age of Faith,' when all of Western Europe (Christendom) was united under the leadership of the Catholic Church.

"But to think of a time when most of the human race had no contact whatsoever with the Church's teaching as a genuinely 'Catholic age' is not only parochial but scandalous. It suggests that Christ came to save not the human race but one's own family. Only Europe was Catholic in the so-called age of faith. Today there are Catholics everywhere in the world . . .

"Longing for the past is really a pagan tendency. There is nothing Christian in it. The Church does not dream of a Golden Age to which she longs to return . . ." (*Catholic Digest*, June 1956)

Rev. A. J. Nevins, N.M.,

Associate Editor of *Maryknoll Magazine*; "Out of a total population of over 157 million, more than 136 million people of Latin America claim to be Catholics, but even by the most generous estimates only about ten percent can be called practicing Catholics. The sad fact is that Catholicism in Latin America is nothing more than a tradition for the vast majority of people there.

"We have many baptized Catholics,' a Brazilian priest told me, one Sunday morning after I had said Mass in his parish, 'yet for only a few is Christ a living reality.'

"But the church was crowded this morning for all the Masses,' I objected.

"Yes, we had maybe three thousand people here,' he replied. 'But there are close to a hundred thousand people in this parish. If you ask any one of them, he will tell you he is a Catholic. So for every three who come to Mass, ninety-seven stayed away . . .'

"Facts do not warrant calling Latin America a Catholic continent. By tradition it is Catholic, but in actual practice the Latin American people as a whole live in neglect of their faith. The great body of people of Latin America live outside the Church, separated from its Sacraments, ignorant of its doctrines, and unaware of the social teachings that could lift them from their wretched poverty.

"Latin America is really a mission continent,' more than one experienced missionary told me. 'But it is the best mission continent in the entire world. Because

of its Catholic traditions we have more here to work on than anywhere else. The entire continent can be made Catholic once a sufficient number of priests are available for giving instruction.'" (*The Sign*, September 1956)

John B. Sheerin, C.S.P.,

editor of *The Catholic World*: "Much is being said today about freedom. We Catholics don't say enough about it. We leave it to Liberals and Protestants. Yet the authority of the Church exists, not for the sake of authority, but as a means to liberty. Catholic authority exists that both Church and member may be free of obstacles and interference in living the Christian life. We kiss the Bishop's ring as a symbol of gratitude to his authority which enables us to receive the Holy Spirit within us. Without his teaching authority, for instance, we would be hampered by all manner of delusions and false teachings that would defeat the Holy Spirit . . .

"The individual Catholic is free but he does not want to be independent. He wants to depend on experts in such a complex matter as theology. He depends on them to keep him free of secularism, sectarianism and the weird and wild delusions of independent thinkers. To be free is to be protected in doing what we feel to be our duty. To be free in religion is to be protected from external oppression and from those pressures that derive from the spirit of the times. Much as we admire our Protestant friends for their moral integrity and mental keenness, we are saddened by the way in which modern Protestantism is often a dilution of the rich and pure teachings of Christ. At times it seems to us mere secular liberalism." (*The Catholic World*, September 1956)

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